

THE  
HOLY REST  
OF  
GOD.

THRONE  
The { KINGDOME } of CHRIST.  
GLORY

And,  
The Brightnesse of his SPOUSE,  
the CHURCH;

As she shall appeare in the day of her  
Marriage, as is fore-shewed in the Scriptures  
of Truth.

Written for the comfort of those Children of  
the Spouse, which yet remaine to be accomplish'd  
unto her, who reading, may see what great things  
are prepared for them, ready to be revealed  
at the appearing of their  
LORD.

Ver. 8.

PSAL. 132.

*Arise O Lord into thy rest, thou and the Arke of thy Strength.*

9 *Let thy Priests be clothed with Righteousnesse, and let thy  
Saints shout for joy.*

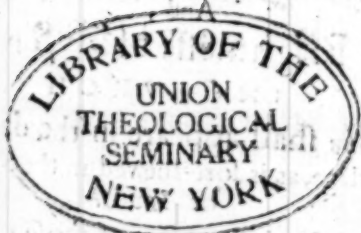
13 *For the Lord hath chosen Sion, he hath desired it for his  
habitation.*

14 *This is my rest for ever: here will I dwell: for I have desired it.*

London, Printed by E. P. for Iohn Wright the younger, at his  
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**T**He Holy Rest of God is first of all mentioned in *Gen. 2. 2, 3*, where it is said, *And on the Seventh day God ended his worke which Hee had made, and he rested on the Seventh day from all his workes which Hee had made, and God blessed the seventh day, and sanctified it, because that in it Hee had rested from all his workes, which He had created and made.*

This rest of God doth not imply any weariness that he had in; or by His workes of Creation, and so his rest to be taken for ease or rest from paine of labour, as from the weight of a heavy burthen; nay, God tooke

pleasure in Creating the things he made, and was not weary nor pained therewith; Hee spake the Word, and they were created and made; and so God having ended his Worke of Creation, and beholding every thing to be very good, so good, as they could not be any way mended, or made better or more excellent, for in Wisedome did he make them all, without the least error or mistake, or want of power or fore-knowledge, to be conceived or thought, *He rested on the seventh day from all his workes which he had made*, that is to say, his workes being now ended, He ceased from creating, and was so pleased and delighted with all things that he had made, and took such pleasure and felicity in them, as in the most excellent thing that he could make, to set forth his Glory and his Wisedome, and his Goodnesse, and his God-head, and to be for His continuall rejoycing, solace and repose, having respect chiefly to the end, whereunto they should serve, and be for evermore, which was in his sight propounded in himself from the beginning, and before He began to create any thing: and so Hee fore-seeing all things, and knowing that nothing could prevent him of his purpose and ends, but notwithstanding all opposition that would or could be made against the same, they should surely come to passe, and be so much to his glory, and for the magnifying of his mercyes, and his justice, and his goodnesse, as nothing that

that can be thought of, or wished, could be more, *he blessed the seventh day and sanctified it*, the day wherein Hee first rested, and beheld with such delight the excellency, beauty, and goodnesse of his creatures, which Hee had made to such an end, & who yeelded up unto him *so sweet a savour of rest*, as was then before sin entred into the world, and that the curse for the same fell upon the earth.

This holy Rest of God which he hath kept, and hath beene with him ever since the day that he first rested, is now, and shall be hereafter for evermore, is that Rest whereof man did partake, and the creature also in his kind, and which man soone after he was made and placed in Gods Paradise of pleasure, (by his disobedience and sinne) fell from, and did lose, *and the creature for mans cause was made subject to vanity*; So that, had not God found out and determined of a way whereby to deliver man, and to restore all things againe, all had perished, and God had created the world in vaine. But God of his owne good will and pleasure fore-seeing all things, appointed in himselfe and resolved before the foundation of the world was laid, which way, and by whom to doe it, and that was even by his onely Sonne, *his well-beloved, who was ever with him as his delight*, being that word by whom all things were made, *the first borne of every creature*, in whom, and by whom they all consist. And so God loving the world which he had made,

and mankind, especially whom he much pit-  
tyed, and had great respect unto, made pro-  
mise of him his Sonne, his first borne, to  
Adam his lost child, saying, *The seed of the wo-  
man shall breake the Serpents head*; And so by  
this meanes, way was made for man to enter  
into the Rest of God, the life and salvation  
which hee by his disobedience and sinne had  
lost, and the creature also, to be restored to his  
liberty, that the Rest of God might be glorious with  
his Redeemed for everlasting world without  
end.

And from that day (since the promise was  
made to Adam,) all the Elect of God, whom  
he had chosen in Christ his Sonne before the  
foundation of the world, and had predestina-  
ted in him unto the adoption of children to be con-  
formed to his Image, and to be heires with him,  
have had from time to time, in all ages where  
they have beene, an entrance by faith into the  
everlasting Rest of God, and Kingdome of the Lord  
Jesus Christ; they did repent of their finnes,  
and beleeve in him that was promised; for  
through him, and for his sake, was repentance  
and remission of finnes granted to man; so  
that whosoever did repent and beleeve in him,  
had their finnes forgiven, and did enter into the  
Rest of God, his salvation and Kingdome everla-  
sting. And so, from the first day of their en-  
trance, they ceased from their owne works, that is to  
say, from doing their own will, from seeking  
after & fulfilling any more their own vaine &  
sinful

insolent pleasures, wherein formerly their soules  
had much delighted, which are therefore cal-  
led their owne workes; and their owne plea-  
sure; *Psal. 138. 12. And having* And having  
ceased from them, they delighted now in the  
Lord; and in his holy and heavenly wayes,  
honouring him, and walking with him as did  
*Hannah*, who was one of them, seeking the Lord  
and his strength, seeking his face continually, being  
always mindfull of his Covenant, dying daily to  
sinne, and rising daily to holinesse and new-  
nesse of life, in love to God, and love to their  
brethren; and shewing mercy, *going on from*  
*strength to strength through the vale of teares*, as  
Pilgrims and strangers, keeping through faith  
the Lords holy Sabbath, and the Covenant  
thereof, expecting in strong confident hope,  
and rejoycing in the day of their redemption,  
wherin to receive the full fruition and per-  
fection thereof, according to the Covenant  
of promise, the entrance which they have  
now, being only the first fruits of the spirit, and  
earnest of the full Redemption and perfection  
to come.

This is that rest of God, whereof holy  
*David* spake unto the people of Israel, when  
he was their King, in the Land of promise,  
*Psal. 90. 5.* where he exhorteth them saying,  
To day if you will heare his voice, harden not your  
hearts, as in the provocation, and as in the day of  
temptation in the wilderness; when your Fathers  
tempted me, proved me, and saw my workes; fortie

years long was I grieved with this generation, and said, it is a people that doe erre in their hearts, and they have not knowne my wayes: unto whom I sware in my wrath, that they should not enter into my rest, verse 7, 8. For David understood well the intent and extent of the promise in Gen. 3. 15. concerning the seed which God renewed againe unto Abraham in Gen. 22. 16, 17, 18. And when God did covenant with Abraham, Isaac, and Jacob and their seed, to give them the Land of Canaan for an everlasting possession, as in Gen. 13. 15. and Gen. 17. 7, 8. and Gen. 26. 3. and Gen. 28. 13. David understood, as also did the holy Fathers, that God meant, as he said, the everlasting rest and possession which they by Christ the seed promised, should all, both the Fathers and their children receive together in the world to come, when God should declare himselfe to be their God, as he also promised, Gen. 17. 8. And David understood also that when God sware in his wrath, those Israelites which sinned in the wilderness, should not enter into that good Land which God sware hee would give to the Fathers, as in Deut. 1. 34, 35. God meant not onely that present entrance and possession which Iosua gave to their children, but rather and more especially the possession and rest everlasting, which they onely that did repent and beleeve the promise should enter into; and therefore it was that he said to the people now, when they were in the  
 the



the Land; To day if ye will heare the voyce that den-  
not say he will, as in the promise. Decla-  
ring plainly; that the rest promised the Fa-  
thers was a rest yet to come, a rest everla-  
sting, to be entred into here, only by faith  
in the Spirit spiritually, hereafter perfectly,  
both in spirit and body, and that the then  
present possession of the Land was not it, as  
also the Prophet *Isaiah* said to the faithfull  
of his time, *Arise ye and depart, for this is not  
your rest, because it is polluted, it shall desire you  
even with a sore destruction* *Isaiah 65: 2*. There  
shall be no pollution nor destruction in the  
everlasting possession and rest to come.

And all this doth the holy Apostle to the  
Hebrewes make manifest in *chap. 4*, from the  
7 verse to the 19, and so further in *chap. 4*,  
where he exhorteth, saying, *Let us therefore fear  
lest a promise being left us of entering into his rest,  
any of you should seeme to come short of it. Verse  
11; and faith, For unto us was the Gospel prea-  
ched, as well as unto them, but the word preached  
did not profit them, not being mixed with Faith in  
them that heard it; for we which have believed, doe  
enter into rest, as hee said, as I have sworn in my  
wrath, if they shall enter into my rest, although  
(saith he) the worker were finished from the foun-  
dation of the world: for he spake in a certain place  
of the seventh day on the wise, and God did rest  
the seventh day from all his workes, and in this  
place againe, if they shall enter into my rest, verse  
10, 3, 4, 5 where the Apostle maketh the Rest*

of God, which he rested on the seventh day from all his workes, and this in *David*, which God swore in his wrath, they of *Israel*, that sinned in the wildernesse, should not enter into all one and the same rest, and proveth that it was preached unto them, before, in, and by the promise, and so in the Gospell, it being all one with the promise, and that it was entered into in all times by faith, and so he reasoneth with them againe thus; for if *Iesus* had given them rest, then would not *David*, afterward have spoken of another day, *verse 8*, and conclude, that the rest everlasting, which God promised to *Abraham*, *Isaac* & *Jacob*, and their seed yet remaineth to be expected of all the people of God, for so much doe his words imply, in that he saith, *there remaineth therefore a rest unto the People of God*, *verse 9*, a rest, far exceeding that of *Ioshua*, which yet, while the limited day spoken of in *David* lasteth, may be entered into by unhardning our hearts, and hearing his voyce, and so wee being entered here by Faith, and having received the first fruits of the Spirit, are sealed unto the day of Redemption, and full possession of the purchased inheritance, as he also in another place testifieth.

And this is it which holy *David* again upon the coming home of the Arke of the covenant, singeth of, and with an holy and heavenly affection, exhorteth the people of *Israel*, saying, Give thanks unto the Lord, call upon his name, make knowne his deedes among the



the people, sing unto him, sing Psalmes unto him, talke yee of all his wondrous workes, glory yee in his holy name, let the hearts of them reioyce that seeke the Lord, seeke the Lord and his strength, seeke his face continually, remember his marvelous workes that he hath done, his wonders, and the Iudgements of his mouth, O yee seed of *Israel* his servant, yee children of *Isaac*, his chosen ones, hee is the Lord our God, his iudgements are in all the earth. Be yee mindfull alwayes of his covenant, the word which hee commanded to a thousand generations, even of the covenant which hee made with *Abraham*, and of his Oath unto *Isaac*, and hath confirmed the same unto *Jacob* for a law, and to *Israel* for an everlasting Covenant, saying, unto thee I will give the Land of Canaan, the lot of your inheritance, &c. *1. Chron. 16.*

This Covenant here, as in other places, doth concerne all them of the many nations which God made *Abraham* a father of, as in *Gen. 17. 4, 5.* as well as it doth *Abraham*, *Isaac* and *Jacob*, and the faithfull of *Israel*, and is to be made sure unto them all Saint *Paul* also proveth to the Christian Romans, saying, For the promise that he should be the heire of the world, was not to *Abraham* and to his seed through the Law, but through the righteousness of Faith for if they which be of the Law be heires, faith is made void, & the promise of no effect, for the law worketh wrath, &c.

Therefore this of Faith, which might be by  
 Grace, to the end the promise might be made  
 for to all the seed, notwithstanding that only which is  
 of the Law, had to that all the seed of the  
 Faith of *Abraham*, who is the Father of us all,  
 as it is written, *27. He has made thee a Father of*  
*many nations.* *Gen. 28. 10, 11, 12, 13, 14.* Whereby  
 it may appear that the promise of the Covenant  
 which God made with *Abraham*, *Isaac*, and  
*Jacob*, and their seed, of the Land of *Canaan*,  
 (which the Apostle here calleth the World)  
 was, that they should all of them (no one  
 excepted) inherit it, and the Land of *Cana-*  
*an* only through principally, as the seat and  
 city of the great King, the Lord of Hosts; but  
 all the Land, even to the utmost ends, and  
 to the uttermost parts, and meaning by the World,  
 for this is now corrupted, but that to  
 come, wherein dwelleth Righteousnesse, and  
 which shall be stable and without end.  
 And finally reason had David to persuade  
 the children of *Israel*, Gods chosen ones, to  
 be alwayes mindfull of this covenant, if God  
 had not confirmed it sure unto them all, even  
 to the thousand Generations, as he saith, *For*  
*an everlastinge Covenant, 1000 is made,* there-  
 fore it must necessarily be understood, not of  
 the present state, as in *David*'s dayes, but of  
 the eternall rest and possession in the world to  
 come, when *Abraham*, *Isaac*, and *Jacob* shall rise  
 againe from the dead; and God shall declare  
 himselfe to be their God, and the God of  
 their

their Seed, according to say, as he did cov-  
enant also with them at the same time for an  
everlasting covenant, Gen. 17. And so did the holy Fathers in all ages un-  
derstand of this covenant, and so did they ex-  
pect and looke for the accomplishment of it,  
as Saint Paul to the Hebrewes declareth, say-  
ing, By faith Abraham, who he was called to go  
into a place which he should afterwards receive for  
an inheritance, obeyed, and he went, not knowing  
whither he went. By faith he sojourned in the Land of  
promise as in a strange Countrey, dwelling in TA-  
bernacles with Isaac and Jacob, the heires with  
him of the same promise: for he looked for a Citie  
which hath foundations, whose builder and maker is  
God, Heb. 11. 8, 9, 10, &c. Whereby it is  
manifest they looked for an eternall Rest and  
inheritance in the same Land of promise,  
whereof they are said to be heires, and for  
a Citie immovable, wherein God would  
dwell with them for ever, and be their God.  
And here is to be noted, that Esau is not  
counted for an heire with them, although he  
was the sonne of Isaac as well as Jacob, and li-  
ved then in the Land of promise as well as  
they. And they are said to seeke it by faith,  
which sheweth that it was, not in this life and  
present world to be inherited, according to  
the true and full intent of the promise, but  
hereafter in the resurrection.

But the Apostle proceeds yet further, and  
saith, These all dyed in faith, not having received

the promises, but having sent them a fare off, and were perswaded of them, and embraced them, and confessed that they were strangers and Pilgrimes on earth, and they that say such things, saith the Apostle, declare plainly that they seeke a Country, and truly, saith he, if they had beene mindful of the Countrie from whence they came out, (meaning the Land of Ur of the Chaldees) they might have had opportunity to have returned, but now they desire a better Countrie, that is, a heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a Citie, ver. 13, 14, 15; 16. By all which the Apostle proveth plainly, that all those holy Fathers did looke for the performance of these promises, in the resurrection in the world to come, when all things should be heavenly, stable, and unmoveable, and that they well understood, that God did so intend them, which was the reason wherefore God was not ashamed to be called their God; which otherwise hee might have beene, but God counted them worthy in Christ of all these great and eternall promises, and they beleeving, judged him faithfull that had promised.

And upon this very ground, did Christ himselfe prove the resurrection from the dead against the Saduces, as a thing necessarily depending upon these covenants, and the performance of the covenants upon it, then in that day of the resurrection to be declared, where hee saith, *Now that the dead are raised,*  
even

even Moses sheweth as the bush, where he called  
the Lord the God of Abraham, and the God  
of Isaac, and the God of Jacob, (they being  
now dead when Moses so spake, which the Sa-  
duces understood.) and Christ said, God is  
not the God of the dead, but of the living, Luke 20.  
37, 38. By which Christ proveth that ~~Moses~~  
~~and Jacob~~ must rise from death, and  
live againe to inherit the Countrey and Ci-  
ties promised, that God may be found true  
of his word, and declare himselfe to be their  
God, as he said. Gen. 17. 7, 8. Exod. 3. 6.  
For the Saduces acknowledged Moses, though  
they denied the resurrection.

And that this shall be a heavenly and du-  
rable state in the world to come, Christ ma-  
nifesteth also, where he said to those Saduces  
a little before, in answer to their carnall  
objection, The children of this world marry, and are  
given in marriage, but they who shall be accounted  
worthy of that world, and the resurrection from the  
dead, neither marry nor are given in marriage,  
neither can they die any more, for they are equall  
unto the Angels, and are the Children of God, be-  
ing the children of the resurrection, Luke 20. 35,  
36. They dyed, and were sown naturall bodies,  
but shall be raised spirituall bodies, free from such  
desires, as Saint Paul also witnesseth.

And the reason wherefore those faithfull  
children of the promise mentioned in Heb. 11.  
endured such tortures, and would not be de-  
livered, was that they might obtaine this bet-  
ter

ter resurrection, wherein those everlasting promises should be perfected unto them, as in ver. 39.

And therefore the Apostle, he having now spoken of all the holy Fathers and Prophets, &c. of their faith and their pilgrimages and suffering concludeth, saying, *These all having obtained a good report through faith, received not the promises; God having provided some better thing for us, that they without us should not be made perfect; Heb. 11. 39, 40.* By which he proves, that untill all the Seed should be accomplished, even they of the many nations unto whom the promise of the inheritance of that world is to be made sure as well as to them of Israel, as he testified in *Rom. 9.* before mentioned; no one can be made perfect in the promises. The Fathers they could not be made perfect without the children, neither may the children without the Fathers, but all of them together with each other, according as Christ himselfe also saith, *Many shall come from the East and from the West, &c. and shall sit downe with Abraham, Isaac and Jacob in the Kingdome of God, and the Children of the Kingdome shall be cast out into utter darknesse, there shall be weeping and gnashing of teeth, Mat. 8. 11, Luke 13. 28, 29.* So that they all are to be made perfect in the promises of the inheritance and Kingdome that cannot be shaken, at the resurrection together, when Christ shall come in his glory, and not before, neither may



may any one prevent other in the day of the Lords comming; but as no one of the Fathers that are now a sleepe in Christ may prevent them that are alive and shall remaine unto the comming of the Lord, neither may any of them that are alive prevent them that are asleepe; as Saint Paul againe witnesseth, *But the dead in Christ must first be raised, and then they that are alive being changed, shall be caught up with them to meet the Lord and so receive the promises together.* And this was the reason wherefore the Fathers were so provident for their burials, and gave such order and charge for their bones, for it was by faith they did it as the Apostle saith, *Heb. 11. 22.* as expecting the perfect performance of the promises in the resurrection, and saith is the ground of things hoped for, and the evidence of things not seen, as he also saith *Heb. 11. 1.* For all the holy Fathers and Prophets understood well, that this great redemption and possession of the inheritance and Kingdome promised, the Rest everlasting should not be perfected, till all the children of the promise should be accomplished, and that Christ the great deliverer (who was first to come in a lowe estate to suffer). should come in glory to judge the earth, and reigne, according as holy David in his foresaid Psalme of the covenant singeth, saying, *Sing unto the Lord all the earth, shew forth from day to day his salvation; declare his glory among the heathen his marvellous works among all na-*

sions, for great is the Lord and greatly to be praised, he also is to be feared, above all Gods: for all the Gods of the people are Idols, but the Lord made the heavens: glory and honour are in his presence. strength and gladnes are in his place. Give unto the Lord ye kindreds of the people, give unto the Lord glory and strength, give unto the Lord the glory due unto his holy name, bring an offering and come before him, worship the Lord in the beautie of holinesse: feare before him all the earth, the world also shall be stable that is be not moved: let the heavens be glad, and let the earth rejoyce, and let men say among the nations, the Lord reigneth, let the sea roare, and the fulnesse thereof, let the fields rejoyce and all that is therein, Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth. O give thanks unto the Lord, for he is good, for his mercy endureth for ever, and say ye, save us O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks unto thy holy name, and glory in thy praise: Blessed be the Lord God of Israel for ever and ever, &c. 1 Chro. 16. 23, 24, 25, 26.

All this doth David deliver, as things depending upon the performance of the everlasting covenant of the inheritance whereof he spake before in the 15, 16, 17, 18. verses of this Psalme, to be fulfilled then, together with it, when Christ shall come in glory to establish the world, to judge the earth, and reigne, to save his people, to gather them all together, and deliver them from the heathen.

As



As he said verse 35. and shall leave none of them any more there, as Ezekiel also prophesied, *Ezek. 39.* Then shall they give unto the Lord the glory due unto his holy name, and bring an offering, and come before him with joyfulness and perfect acceptation, then shall they worship the Lord in the beauty of holiness, and all the earth shall feare before him, the world shall be established in truth and righteousness, never to be moved, Then shall the heavens and the earth, and all creatures in them, be glad and rejoyce, and sing out, as it were, for joy at the presence of the Lord, because he is come to judge the earth, and because of this great redemption of Israel and restitution, which so much concerneth them all.

This is that Salvation of Israel, which the Prophet Esay likewise prophesied of, where he saith, They shall be ashamed and also confounded all of them, they shall goe to confusion together, that are makers of idols, but Israel shall be saved in the Lord with an everlasting salvation, yet shall not be ashamed nor confounded world without end. For thus saith the Lord, that created the heavens, God himselfe that formed the earth and made it, hee hath established it, he created it not in vaine, hee formed it to be inhabited: I am the Lord and there is none else, I have not spoken in secret in a dark place of the earth, I said not unto the seed of Jacob, seek ye me in vaine, I the Lord speake righteousness. I declare things that are right *Esay 43. 15, 16, 17, 18.* So that if Abraham, Isaac and

Jacob and their Seed should not live and inherit the earth, If God that made it had not established it so, as they should inhabit the same and dwell therein for ever, according also to Psalm 37 and to the words of Christ in *Math. 5*. If the whole house of Israel should not be delivered from the heathen, and saved in the Lord with an everlasting salvation in that world, which shall have no end, then had God created all in vaine, then had hee said unto the Seed of Jacob, all this while seeke ye me in vaine, But the Lord speaketh righteousness, hee declareth things that are right, and such as shall surely come to passe in their due time and season, neither hath he spoken in obscurity, or in the darke parts of the earth, as if hee would not have his mind knowne. may he speaketh plainly and openly to the eares of the people, and inhabitants of the world, and meaneth truely as he speaketh.

And this is it whereof God spake againe by his Prophet *Esa.* saying, And I will preserve thee and give thee for a covenant of the people, to establish the earth, and cause to inherit the desolate heritages, that thou maist say to the prisoners goe forth, and to them that are in darkenesse shew your selves. They shall feed in the wayes, and their pastures shall bee in all places, they shall not hunger nor thirst, neither shall the heat nor Sunne smite them, for he that hath mercy on them shall lead them, even by the springs of water shall

shall hee guide them, and I will make my  
 way a way, and my high wayes shall  
 be exalted, behold, these shall come from  
 the East, and these from the North, and from the  
 West, and these from the Land of *Shinar*.  
 Sing O Heavens, and be joyfull O earth, and  
 breake forth into singing O Mountaines, for  
 God hath comforted his people, and will have  
 mercy upon his affliction, *Ps. 124. 8. 9. 10. 11.*  
*12. 13.* For it was he, even Christ, that son of  
 David, which God had given for a Covenant  
 to the People, by whom hee would establish  
 the earth, and cause to inhabit the desolate  
 heritages of *Jacob*, that had so long lye waste,  
 he shall deliver his people from all their cap-  
 tivities and sorrowes, sin, graves, tears, and  
 afflictions, and comfort them and feed them  
 with pleasant pastures, in all places, where-  
 soever they shall goe or come, hee shall pre-  
 serve them from all hurt, and lead them in  
 their way, and guide them by the springs of  
 living water, and satisfied them with all  
 things that their heart can desire: and upon  
 this, their great and wonderfull deliverance,  
 the heavens and the earth, and all the creatures  
 shall rejoyce, and breake forth into singing,  
 as it were, because they shall also now flour-  
 ish in their perfect beauty and liberty, to the  
 everlasting praise of God, the end to which  
 he made them.

And this is it which the blessed Virgin *Mary*  
 (upon her hearing and believing the message

of God concerning Christ, which the holy Angel delivered unto her, singeth of in her spirituall song, saying, *He hath holpen his seruants Israel, in remembrance of his mercy, as hee spake to our Fathers, Abraham, and his seed for ever.* Luk: 1. 54, 55. She saith not, to Abraham without his seed, nor to his seed without him, but to Abraham and his seed for ever: and whereas she saith *hath holpen*, as if it were already done, it is because he was now to be borne, that should helpe Israel, and bring all the promises to passe, and meaning by Israel the whole house of Israel, Spirituall, unto whom the promises belonged. For the holy Virgin understood well, that God would accomplish, his Oath which hee swore to Abraham and his seed, by Christ, whom he also swore he would raise up in the house of his Seruant David, whom she was now to conceive and to beare and bring forth, as the Angell of God had declared unto her, who told her also, that hee should be great, and should be called the Sonne of the highest, and that God would giue unto him the Throne of his Father David, and he should reigne ouer the house of Jacob for ever, and that his Kingdom should haue no end, as in Luk: 1. 31, 32, 33.

And this is it which Zacharias, the Father of John the Baptist prophesieth of also, in his spirituall song, saying, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a Horne of saluation for us in the*

the house of his servant David, as he spake by the mouth of his holy Prophets, which have bin since the world began: that wee should bee saved from our enemies, and from the hands of all that hate us, to performe the Oath which he sware to our fathers, and to remember his holy Covenant, the Oath which hee swore to our Father Abraham, that hee would grant unto us, that we being delivered from the hands of our enemies, might serve him without feare, in holinesse and right conscience before him all the dayes of our life &c. Luke 1. 68, 69. For Zacharias wel understood, according as David and the rest of the Prophets did, that the Covenant which God made with Abraham, Isaac, and Jacob, and their seed of the Land of Canaan, was of an eternall inheritance in the world to come, which should be brought to passe by Christ, who was now, soone after the birth of John, to be borne, as Zacharias now believed, according as it was declared in the Salutation of Mary to Elizabeth, that hee should not only purchase the inheritance and redemption for them, so as they might have an entrance into the same here, by Faith, as formerly the Fathers had, but that hee should also gather them together, and deliver them from the Heathen, and give unto them all at last, the full possession thereof with Abraham, Isaac, and Jacob, and all the Prophets, according to the Oath which GOD sware unto the Fathers; and as DAVID had declared in 1 Chron. chap. 16. which

which Christ himselfe also doth confirme in *Mat. 8. 11. and Luk. 13. 28, 29. and Saint Paul* in other places before mentioned.

And in that *Zacharias* said, For he hath visited and redeemed his People; &c. as if it were already accomplished, it is because hee was now to be born, by whom God had promised to doe it, and where he said unto *Abraham*, and in thy seed shall all the Nations of the Earth be blessed &c. *Gen. 22. 18. and 26. 3, 4. &c.* The Lord meaneth by blessed, all blessednesse of eternall happinesse and salvation, which is the Rest promised, the Rest which God had respect unto, when hee rested the seventh day from all his workes, the end for which he made the World.

And this is that restitution, whereof the Apostle *Peter* spake to the Jewes, where he saith, And he shall send Iesus Christ, which before was preached unto you, whom the Heavens must receive untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began, *Acts 3. 20, 21.* For *Peter* now understood that Christ was here in this world to bee despised, to be cast out and rejected of that evill generation, and that his Kingdome was not of this World, as Hee himselfe had said to *Pilate*.

Likewise *Peter* also now knew that *CHRIST* was to suffer Death, and to rise againe from the dead, and to ascend into hea-

ven,

ven, and there to sit at the right hand of God, as David had said, untill his enemies were made his foot-stoole, and that the times of refreshing should come, according as hee had testified unto the people, where he said, Repent ye therefore and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord, and hee shall send Jesu Christ which before was preached unto you, &c. verse 19. Then shall he redeeme his people fully, even all of them from their sinnes, and from all their captivities, and restore the Kingdome to Israel and all things according to the Prophets, then, when hee shall come in his glory.

And this is it which the same Apostle testifieth againe, where he, speaking also of the same comming of Christ in his glory, as hee and James and Iohn had seene in the holy mount, where the glory of his comming in his Kingdome was shewed them, as the Lord had told them about eight dayes before, Math. 16. 28. For, saith Peter, Wee have not followed cunning devised fables, when wee made knowne unto you the power and comming of our Lord Jesu Christ, but were eye witnesses of his Majestie, &c. 2 Pet. 1. 16, 17, 18. and then saith, we have also a more sure word of prophecie, whereunto ye doe well that ye give heed, as unto a light that shineth in a darke place, untill the day dawne, and the day starre arise in your hearts, &c. verse 19, 20, 21. meaning by the more sure word of prophe-



cie, the testimonie of all the Prophets, who had prophesied of the great Redemption of Israel, and restitution of all things which should be at the revealing of Christ and his Kingdome, when all men shall see him in his glory, as the three Apostles had scene him in the holy mount, and meaning by *the day-dawne and day-star, &c.* the perfect brightnes and full fruition, both of the personall presence of Christ and of his holy Spirit, arising and abiding in the hearts of his Redeemed, and the perfection of all things promised, which they have now but in part, and see as in a glasse through faith and hope of the promises, as the first fruits thereof.

And this is that *mysterie of God* which was shewed unto the *Beloved Disciple Saint John*, to be fulfilled when the *Seventh Angel* should sound his Trumpet, as in Rev. 10. where he saith, *And the Angel which I saw stand upon the Sea & upon the earth, lifted up his hand to heaven, & swore by him that lieth for ever & ever, who created heaven & the things that are therein, and the earth, & the things that are therein, & the Sea, & the things that therein are, that time should be no longer, but in the dayes of the voyce of the seventh Angel, when he shall begin to sound, the mysterie of God shall be finished, as he hath declared to his servants the Prophets, ver. 5, 6, 7.* Meaning by the *mysterie of God*, that great secret of the day and houre of the coming of Christ in glory, and end of the world which God onely knoweth, and of the perfect  
relem-



redemption of the whole house of *Israel*, and of the restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began, according to all the testimonies before mentioned, and as the Prophet *Jeremiah* had testified before saying, and the Lord hath sent unto you all his servants, the Prophets, rising early, and sending them, but you have not harkned, nor inclined your eare to heare: they said, turne yee againe now, everyone from his evill way, and from the evill of your doings, and dwell in the Land that the Lord hath given to you and to your Fathers for ever and ever, *Verse 4, 5.* which is the everlasting Kingdome, and the Rest promised, and to be fulfilled unto the Fathers with the children in that day and time of the restitution.

For all the holy Fathers and Prophets that have bin since the beginning of the World, have by the spirit of Christ, prophesied of, and through faith, looked for this great redemption, and restitution of all things, which by *Christ, the seed of the Woman*, was to be accomplished in the great day of his appearing in glory, according as the very first words of the promise did expresse, in that it was said, *the seed of the Woman shall breake the Serpents head*, that is, shall fully undoe all the workes of the Divell, and destroy him, and restore all things that God had determined, and hath now spoken in most clear and excellent manner, not only by the mouth of all

the Holy Fathers and Prophets, but by Christ himselfe his owne Sonne, and by his holy Apostles and servants, whom hee also instructed and guided by his holy spirit, who have yet more clearly witnessed, and confirmed the same, as most sure things to be looked for, and lasted unto of us also, that doe believe the promises, especially now, the day being so neere approaching as it is.

For when that *limited day* spoken of in David, and mentioned in Heb. 4. by *To day*, saying, *To day if you will heare his voyce, harden not your hearts &c.* When this day which yet lasteth, shall bee ended, and that the night (which Christ foretold us of) shall be, wherein *no man can worke*, when the sixth Trumphet shall have done sounding his blast, as ere long it will, and that there shall be time no longer, as the Angel swaie in Rev. 10. before mentioned; No longer time nor place for the sinner to repent, but that *he that is filthy shall bee filthy still, and he that is holy shall bee holy still*: when the Sunne shall be darkned, and the Moone (by reason thereof) lose her light, and become as blood, and that the stars shall fall from heaven, and the powers of Heaven shall bee shaken according to the word of the Lord, as he hath spoken: *Mat. 24. 29. Rev. 6. 12, 13, 14. Esay 34. 4, 5. Joel 2. 31. & 3. 16.* which things are to be fulfilled, before the great and terrible day of the Lord, as all the said places doe manifest; as being the very immediate  
signes

Rev. 22. 12.

signes thereof going before the same; understanding by *the Sun*, the Gospell of *JESUS CHRIST*, and the Light thereof to the World. And by the Moone, the Earth and the Inhabitants thereof, whose light of Grace and Faith doth depend upon the light of the Gospell, as the light of the Moone doth upon the light of the Sunne: and by the *starres*, the shepheards, and such as are as starres and lights in the Church, to light the World, and by the *powers of Heaven*, all the meanes of Salvation, and place, and time for repentance, and obtaining Mercy through Faith, the number of *GODS* elect, being fully accomplished. When all these signes shall come to passe, and bee fulfilled, *then shall the Sonne of Man, JESUS CHRIST* come in the clouds of Heaven, with power and great Glory, and every eye shall see him, even they that pierced him. Revelation chap. 1. verse 7. And hee shall send his Angels with a great sound of a Trumpet, that great Trumpet, spoken of by the Prophet *Esay*, 27. 13. even the Trumpet which the seventh Angell mentioned in *Rev.* 10, shall sound, as in *Rev.* 11. 15. the same last trumpet, whereof *S. Paul* also spake, 1 *Cor.* 15. 52. and they his Angels shall gather his elect together from the foure winds, and from the one end of the Heaven to the other; as the Lord hath spoken, *Mat.* 24.

1 Thes. 4. 16.

Whereupon he saith to his faithfull people, whom it doth and shall concerne: Now learn a Parable of the Fig-tree, when his branch is yet tender, and it putteth forth leaves, ye know that Summer is nigh. So when yee shall see these thing begin to come to passe, then looke up, and lift up your heads, for your Redemption draweth nigh, then know that the Kingdome of God is at hand. Luk. 21. 28. 31.

And when the Lord Iesus Christ shall indeed so come in his glory, and all his holy Angels with him, then shall hee sit in the Throne of his glory, &c. as he said Mat. 25. 31. Even in that throne of which God spake unto David saying, but I will settle him in my house, and in my kingdome for ever, and his throne shall be established for evermore. 1. Chron. 17. 14. And where God confirmeth it againe saying, My Covenant will I not breake, nor alter the thing that is gone out of my mouth. Once have I sworn by my holinesse, that I will not lye unto David, his seed shall endure for ever, and his Throne as the sun before me, it shall be established for ever as the Moone, and as a faithfull witnesse in Heauen. Psal. 89. 34. 35. 36. 37. And againe, Thy Throne O God is for ever and ever, a septer of righteousness is the septer of thy Kingdome. Psal. 45. 6. as also in Heb. 1. 8. And as God spake againe by the Prophet Ieremiah saying, If you can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their seasons, then may also my covenant be broken with David

vid my servant, that he should not have a sonnes<sup>o</sup> reigne upon his Throne, &c. Jer. 33. 20, 21. And this was it which the Prophet Daniel afterward saw in a Vision, where he saith, *And I saw in the night vision, and behold one like the Sonne of man came with the clouds of heaven, and came to the Ancient of dayes, and they brought him neere before him, and there was given him dominion, and glory, and a Kingdome that all people, nations and languages should serve him, his dominion is an everlasting dominion, which shall not passe away, and his Kingdome, that which shall not be destroyed,* Dan. 7. 13, 14. And this is that Throne and Kingdome of Christ, whereof the Angell of God spake to the Virgin Mary, where he sayd, *And the Lord God shall give unto him the Throne of his Father David, and he shall reigne over the house of Jacob for ever, and of his Kingdome there shall be no end,* Luke 1. 32, 33. According also to Mich. 4. 7. And this is it, of which Christ himselfe also in another place spake to some that thought the Kingdome of God should then immediately appeare, saying, *A certaine noble man went into a farre Countrie to receive for himselfe a Kingdome, and to returne, and hee called his ten servants, &c.* Luke 19. 12, 13, &c. And then saith, *And it came to passe, that when hee was returned having received the Kingdome, then hee commanded those servants to be called unto him, &c.* verse 15. And of this Kingdome also, it was that Saint Paul spake to Timothie, where hee saith,

saith, *I charge thee therefore before God and the Lord Iesus Christ, who shall judge the quicke and the dead at his appearing and his Kingdome, preach the word, &c.* 2. Tim. 4. 1. And where hee saith againe; *For wee must all appeare before the judgement seate of Christ, &c.* 2 Cor. 5. 10. By all which Scriptures, being considered and compared together, it doth appeare evidently, that the Throne of Christ whereon hee shall sit, when hee commeth to judge the quicke and the dead at the last day, and the Kingdome he shall then receive, is the same Kingdome & Throne which God promised David he would settle him his sonne in, and establish for evermore, and that it was now to be manifested really and truly to the sight and beholding of all, so plainly, as the lightning which shineth out of the East into the West, and from the one part under heaven to the other, as Christ himselfe fore-told, Luke 17. 24.

And though the sentence of judgement may be passed in one day, as when *The King shall say unto them on his right-hand, Come ye blessed of my Father inherit the Kingdome prepared for you, from the foundation of the world, &c.* And to them at his left-hand, *goe yee cursed into everlasting fire prepared for the Devill and his Angels, &c.* Math. 25. 34. According to Rev. 20. 11, 12, 13. yet notwithstanding his Throne and Kingdome shall remaine, hee commeth not to sit and passe sentence of judgement onely, and so to depart away as some imagine, but to

continue

continue, and reigne over the house of Jacob  
for ever, his Kingdome is to have no end, he will  
dwelle with them, and feed them, and leade them, as  
he saith, Rey. 17.

And this David well understood, when hee  
upon the promise made unto him said, who  
am I O Lord God, and what is my house, that thou  
hast brought me hitherto? and yet this was a small  
thing in thine eyes, O God, for thou hast spoken of  
thy servants house for a great while to come, 1 Chro.  
17. 16, 17.

And also when David prophesied, saying,  
What is man that thou art mindfull of him, or the son  
of man that thou visitest him? thou madest him a little  
lower then the Angels, and hast crowned him with glo-  
ry & honour, thou hast given him dominion over the  
works of thine hand, thou hast put all things in sub-  
jection under his feet &c. Psal. 8. 4, 5, 6.

David understood and knew well that hee  
spake this of Christ, who was to bee made  
lower then the Angels, for the suffering of  
death, and then afterward in the World to  
come, to have all things put in subjection under  
his feet, as S. Paul manifesteth in Heb. 2. 6, 7,  
8, 9. and where David saith againe in the way  
of prophesie also, The Lord said unto my Lord,  
sit thou at my right hand, untill I make thine ene-  
mies thy foot-stoole Psal. 110. 1. David knew  
and understood that he spake this of Christ,  
who after that hee had suffered, and was risen  
againe from the dead, should sit in the Throne of  
God, at his right hand, in the heavens, untill God



should have subdued all his enemies; under his feet, and then to come again from thence to judge the quick and the dead; to deliver his people from all their Captivities; sorowes, sinnes, teares, death, graves; and to reigne upon his Throne over the house of Jacob, as their Prince for ever in the world to come, which shall be in subjection unto him, and be established, never to be moved, as hee sung in the Psalmes of the covenant: for it was he, even Christ, by whom God made the World, that he did appoint *should bee heir of all things*; as it is written *Heb. 1. 2.*

And this is that throne of which Christ himselfe also in another place after his ascension spake and promised, saying, *to him that overcometh will I give to sit with me upon my throne, even as I have overcome, and am sit with my Father in his throne* *Rev. 3. 21.*

In the Throne of God the Father no man ever sate, nor shall sit, but that son of David, *David's Lord*; to him only God vouchsafed it, untill his owne Kingdome and Throne (promised and appointed unto him of God) should be ready for him, *when all things are subdued, and then is he to deliver up the Kingdome to God his Father*; which he so vouchsafed him for the time, as *S. Paul* manifesteth, saying, *Then commeth the end, when he shall deliver up the Kingdome to God, even his Father, when hee shall have put downe all rule, all authority and power, for he must reigne till he hath put all his enemies under*



under his feet: the last enemy is death &c. I Cor. 15. 24. &c. so that Christ is to reigne with God the Father at his right hand in the Heavens, till God put all his enemies under his feet, and then to come in his glory to take possession of his owne Kingdome, and so to sit upon his owne Throne. *and then shall the sonne also himselfe, as he is man, the son of David, be subiect unto him that did put downe all things under him, that God may be all in all, as he also saith, verse 8. For he is excepted that did put downe all things under him, and only hee, as it is declared Heb. 2. 8. and so Iesus Christ, the King of Israel, is to ascribe unto God his Father, Glory, and praise, and thanks for all that hee hath done, and to honour him as his head, even as his redeemed, his spouse, the Church is to be subject unto him, and to honour him as her head: and herein shall the sonne lose no honour; for as he is God, hee is the same for ever, as before when he was on earth, and prayed and gave thanks, suffered, and was obedient unto God, For although he were the son, yet learned he obedience, as it is written, Heb. 15. 7, 8. so in the World to come, as far as himselfe knoweth due and right, though not to suffer any more.*

And so the kingdome of this world, which had beene so long time usurped by heathen and ungodly Monarchs, and Antichrists, shall now become the Kingdome of our Lord, and of his Christ, whose right and inheritance

it is, and hee shall reigne for ever and e-  
 ver, as upon the sounding of the last  
 Trumpet by the seventh Angel in the  
 Revelations, Chap. 11. those great voyces in  
 heaven, shall then proclaime, Verse 15.  
 and as the prophet Daniel prophesied be-  
 fore, saying, and the Kingdome and dominion  
 and the greatnesse of the Kingdome under the  
 whole heaven shall be given unto the people of the  
 Saints of the most high, whose Kingdome is an  
 everlasting Kingdome, and all Dominions shall  
 serve and obey him, Dan. 7. 14, 27, 28.  
 Where by this world; and under the whole  
 heaven, is meant this very World and  
 Heaven that now is in respect of Crea-  
 tion, but not this in respect of the  
 Curse, and of the euill estate it hath been  
 in so long, by reason of sinne and wick-  
 ednesse.

May, so it shall bee dissolved as the  
 scriptures witness, Esa 65. 2 Pet. 3. Rev.  
 20. and 21. &c. and God will create all  
 things new, as hee hath said, there shall  
 bee new heavens and a new earth, wherein  
 dwelleth righteousness, and there shall bee  
 no more curse but blessing.

And it shall now bee fulfilled which  
 God said also before in psal. 2. (not-  
 withstanding all his opposites) yet have I  
 set my King upon my holy hill of Sion,  
 and the King shall receive of God the  
 Father, that which he bid him aske, saying,

Aske

Aske of me, and I will give thee the heathen for thine inheritance, and the utmost ends of the earth for thy possession. Thou shalt breake them with a rod of Iron, and dash them in pieces like a potters vessell. Verse 6, 7, 8, 9, and as hee saith againe, thy Dominion shall bee from sea to sea, and from the river to the ends of the Earth: they that dwell in the wilderness shall bow before thee, and the enemy shall lick the dust, yea all Kings shall fall downe before him, all nations shall serve him, &c. Psal. 72. God will now set him, his first borne, higher then the Kings of the earth; as he said, Psal. 89. 27.

Then shall the Children of Sion bee ioyfull in their King, and the Lord will take pleasure in his people, and will beautifie the meeke with salvation, as he also said; the high praises of God shall be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people, to bind their Kings with chaines, and their Princes with fetters of iron. This honour shall all the Saints have, as it is written, Psalme 149. and as Saint Paul saith, Know ye not that the Saints shall judge the world &

1 Cor. 6. 2.

According also to the word of Christ, where he saith to his faithfull, And I appoint unto you a Kingdome, as my Father hath appointed unto me, that ye may eate and drinke at my table in my Kingdome, and sit on Thrones judging the twelve Tribes of Israel, Luke 22. 29, 30. And where hee saith againe, Hee that overcommeth

and

and keepeth my workes unto the end, so him will I give power over the nations, and hee shall rule them with a rod of iron, and as the vessels of a Potter shall they be broken shewers; even as I have received of my Father, &c. Rev. 2. 26, 27. such shall be the glory and power of the Kingdome of Christ in the day of his revealing:

And let no Christian King or Prince, Noble or Ruler whatsoever, therefore envy at this, or thinke it too much, that he by whom all Kings doe reigne, and Princes decree justice, By whom Princes rule, and Nobles, and all that be Judges of the earth, that hee should come to sit upon the Throne of his glory, and reigne in his owne Kingdome, though it were now even in these his dayes, especially considering, that every true Christian King, Prince, Noble and Ruler, that hath his sinnes washed away in his blood, that loveth his appearing, shall be a King still, and reigne with him for ever, even in earth, according as the 24. Elders sing in their new Song unto the Lambe Christ Jesus, saying, Thou art worthy to take the booke, and to open the seales thereof, for thou wast slaine and hast redeemed us to God by thy blood; out of every kindred, and tongue, and people, and nation, and hast made us unto our God Kings and Priests, and wee shall reigne on the earth, Rev. 5. 9, 10. Not as the earth is now corrupt, but as it shall be then in the restitution, when all things shall bee new, stable, and incorruptible, according

to Esay, 65. and 66. Pet. 3. 13. Rev. 21, &c.

Be wise now therefore, O Kings, be instructed by him ye Iudges of the earth, serve the Lord with feare, and rejoyce with trembling. Kisse the Sonne lest he bee angry: and that ye perish from the way when his wrath is kindled but a little. And wee all the people of his pasture, and sheepe of his hands, Now, to day, while it is called to day, if wee will hear his voyce, let us not harden our hearts but repent; that wee may find grace through faith, and live, and not perish when his wrath shall be kindled, as in the great day of his wrath it will. ]

And then when he that Righteous branch of David, shall so appeare in his glory, and be truly and visibly King, and reigne, and prosper, and shall execute judgement and justice in the earth, as the Prophet Ieremie also witnesseth; Then in his dayes Judah shall be saved, and Israel shall dwell safely, and this shall be the name wherewith he shall be called; The Lord our righteousness, and it shall no more be said as once in the first estate it was by them of Israe, The Lord liveth, which brought up the Children of Israel out of the Land of Egypt, but it shall be said, The Lord liveth which brought up, and which led the seed of the house of Israel out of the North Countries, whither I had driven them, &c. and have brought them againe into their Land that I gave unto their Fathers, Ier. 16. and Ier. 23.

This deliverance, Rest and glory, shall be so great, farre exceeding that of Moses and Ioshua,  
and

and all other deliverances and estates that ever had beene before, as that they shall be as it were forgotten like shadowes, and this had in perpetuall remembrance, as being that good thing which God promised, *Ier. 33. 14, &c.* even the perfection and full accomplishment of all, according to *Hebr. 11. 40. and 12. 27, 28.*

Then neither the children of *Ammon*, nor *Moab*, nor they of mount *Seir*, neither the *Assyrian*, nor the *Babylonian*, nor any other beast of the forest abroad, nor of the field at home, nor they of spirituall *Sodome* and *Egypt*; shall ever oppresse, destroy, devoure, swallow up, leade captive, or consume them againe, neither shall *Ephraim* envy at *Judah*, nor *Judah* vex *Ephraim* any more, the Sticke of *Judah*, and the Sticke of *Joseph* in the hand of *Ephraim*, which were once two Scepters and two Kingdomes in the Land, shall now become one in the hand of the Lord; And the Elect and faithfull seed of all the Tribes of *Israel*, as well they of the ten Tribes that were carryed away by *Salmanazer* King of the *Assyrians*, and went into a far Countrie, and they of the Gentiles also, as of the other of *Judah* and *Benjamin*, they also shall be gaethed together and delivered out of all places, and become one people and one nation upon the mountaines of *Israel*; there shall their foldes be, as *Ezechiel* prophesied, and one King shall be King to them all, even *Jesus Christ* the true

*Ezekiel 34.*

*14.*

*Ezekiel 37.*

*21. 22.*



true David and Sonne of David, they shall bee  
no more two nations, neither shall they be divided  
into two Kingdomes any more at all, there shall be  
one King and one people, one fold and one shepberd,  
as it is declared, *Jer. 23. 5, 6. Jer. 33. 17.*  
*Ezek. 34. 22, 23, 24. Ezek. 37.* and as Christ  
himselfe saith *John 10.*

God will now settle them in the place  
whereof he spake to David, *1 Chron. 17.* The  
place where they shall be moved no more, and where  
the children of wickednesse shall waste them no more  
as formerly they had done, and they shall dwell in  
their place, even in the Land which God gave unto  
his servants Abraham, Isaac, and Jacob, even  
they the Fathers, and their children, and childrens  
children for ever, as *Ezekiel* foresheved, *Ezek.*  
*37. 25.* according to the promise which  
God made unto the Fathers in *Gen. 13. 15,*  
*16. Gen. 15. 7. Gen. 17. 7, 8. Gen. 26. 3.*  
*Gen. 28. 13, 14.* and as David declared in his  
*Psalme 1 Chron. 16.* unto the thousand gener-  
rations spirituall, all the children of the  
promises, for so it is to be understood, as  
Saint Paul manifesteth to the Christian Ro-  
mans, for in that world there shall be no car-  
nall generations of man, as the Lord said to  
the *Saducees*, nor any more death to the chil-  
dren of God; neither are we to understand  
the promises in the places of *Genesis*, and  
*Psalme* before mentioned, as if they did in-  
tend the Land of *Canaan* onely, I say although  
principally they doe, and have respect to the  
same,



same, as the chiefe place where the Throne and City of the great King shall be, even there where hee was cast out and crucified, but it doth extend to the whole earth, even to the utmost ends and bounds thereof, as before is manifested, and as Christ saith, *Blessed are the meeke, for they shall inherit the earth*, according to Psalme 37. and sundry other places, and as it is said of the Church, the Spouse of Christ in Psalme 45. *That in stead of fathers shee should have sonnes, whom shee might make princes in all the earth; for God will get his servants praise and fame in every Land where they have beene put to shame*, even among all people of the earth, as hee hath said, *Zephaniah 3. 19, 20. They shall ride upon the high places of the earth, they shall rule over the Cities, and over the nations*, as it is also written.

Esay 58. 14.  
Luke 19. 17.  
Rev. 2. 26.

And then in that day She, even *Sion*, that once (because of her great afflictions, captivities and desolations) complayned, saying, *The Lord hath forsaken me, my God hath forgotten me*; shee shall now see and know, that her Lord had neither forgotten; nor forsaken her, but that hee had graven her upon the palmes of his hands, and had her alwayes in remembrance, and that her walls, and ruines, and breaches of them be considered, and hath now repaired, and the number of her children whom shee longed for, and hee then told her should make hast, shall bee now accomplished unto her, and she shall be adorned with them all, according

according as hee then also fore-shewed unto her saying, *Lift up thine eyes round about, and behold all these gather themselves together and come to thee. As I live, saith the Lord, thou shalt surely cloath thee with them all, as with an ornament, and bind them on thee as a bride doth; for thy wast and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be farre away; the children which thou shalt have after thou hast lost the other, shall say againe in thine eares, the place is too straight for me, give place to me that I may dwell. Then shalt thou say in thine heart, who hath begotten me these, seeing I have lost my children and am desolate, a captive, & removing to and fro, and who hath brought up these? Behold, I was left alone, These where had they been?* Esay 49. 14, 15, 16, 17, 18.

And that she should understand how, and by what meanes all these great things should be brought to passe, he saith, *Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy sonnes in their armes, &c.* verse 22. So that by the word of the Lord which was to be published to the Gentiles in the last place, as to the Jewes in the first, through Jesus Christ, the Standard that was to be set up unto the people, and by the ministry of his holy Apostles and servants whom he should send forth, they her children should be begotten, brought up, and accomplished unto that day of re-

demption, and full repairing of all her breaches, for the greatest part of her children were then from that day forward to be brought in, and therefore she was to have patience a while, till they were so accomplished.

And it shall be fulfilled in that day which he also spake, saying, *Before shee travelled she brought forth, before her paine came she was delivered of a man-child: who hath heard such a thing, who hath scene such things, shall the earth be made to bring forth in one day, shall a nation be borne at once? For as soone as Sion travelled, shee brought forth her children, &c. Esay 66. 7, 8.*

So that when the Lord shall appeare to their joy that were hated and cast out for his name sake, and to render recompense to his enemies, as in the 5. 6. verses of that 66. of Esay, he said, then shall the earth, in whose bowels the bodies of the Saints had slept, and whom shee had bred and brought up, and Sion also their spirituall mother, bring forth and receive all their children at once, even in one day, their number being now filled, which Sion so much longed for, God having brought to the birth, (the day and houre, which hee onely knew of, being come) this *man-child*, for so it pleaseth the Lord to call the children of Jerusalem from above, as also by the names of his Sonne, and his first borne, which is to rule the nations with a rod of iron, as in Revel. 2. 26, 27. and 12. 5. Exod. 4. 22, 23. This man-childe shall now be brought forth,  
at

at the instant of the travell, with great joy, preventing, as it were, all travell and paine for ever, according also as their Lord in another place foretold them saying, *Verily, Verily, I say unto you, that yee shall weepe and lament but the world shall reioyce, yee shall be sorrowfull, but your sorrow shall bee turned into ioy. A woman when she travellsh hath sorrow, because her houre is come, but as soone as shee is delivered of the childe, she remembreth no more the anguish, for ioy that a man is born into the World, & ye now have sorrow, saith the Lord, but I will see you againe, and your heart shall reioyce, and your ioy shall no man take from you.* Ioh. 16. 20, 21, where the Lord declareth that the labours of his Church, are now, during the time of this World, that she should here travell in paine, weeping, lamenting and sorrowing, like a woman in Travell with childe, but when he, her Lord, who was then to depart from her into a far country, should come and see her againe as hee promised, then her heart should reioyce, and she shall receive all her children with joy, even her Man-child, and shall remember her paynes and sorrowes no more, *They went out one after another, weeping, sowing, indeed precious seed, but they now returne together with ioy, and bring their sheaves.*

Therefore as saith the Lord by his prophet *Esay, reioyce yee with Ierusalem and bee glad with her, all yee that love her, reioyce for ioy with her, all yee that mourne for her, that yee may sucke*

and bee satisfied with the breasts of her consolations, that yee may milke out, and be delighted with the abundance of her glory, for thus saith the Lord, I wil extend peace to her like a river, and the glory of the Gentils like a flowing stream. Then shal ye suck, ye shall be borne upon her sides, and dandled upon her knees, as one that his Mother comforteth, so will I comfort you, and yee shall bee comforted in Jerusalem. And when you see this your heart shall reioyce, and your bones shall flourish like an hearb, and the hand of the LORD shall bee knowne towards his servants, and his indignation towards his enemies: for behold the Lord commeth with fire &c. Esay 66. 10, 11, 12, 13, 14. &c. Now the whole house of Israel, that so oft by reason of her long captivities and afflictions, long, as she counted long, complayned, saying, our bones are dried, our hope is lost, wee are cut off for our part, they shall all now stand upon their feet, an exceeding great Army, according as Ezechiel prophesied, and shall know that he which said, Behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, &c., hath not only spoken it, but performed it as he said according to his word. Ezek. 37. 11. 12.

And so all Israel shall be saved, as S. Paul fore-shewed. Rom. 11. 26, there shall come out of Sion the deliverer, and shall turne away ungodlinesse from Iacob, and all this shall be, when Christ hath brought in his other sheep of the Gentiles, the fulnesse of them as S. Paul saith,

according as it was prophesied in *Esay*, And they shall bring all your brethren for an offering unto the Lord, out of all nations &c. to my holy mountain Ierusalem &c. and I will take of them for Priests, and for Levites saith the Lord *Esay*. 66. 20. 21. (for the elect Gentiles are of the seed of Abraham, and of Jacob spiritually, as well as they of the naturall stocke, and doe make up the whole house of Israel spiritually) Then shall they be a treasure unto the Lord, a Kingdome of Priests, a holy nation before him for ever, according to his word. *Exod.* 19. 5. 6. *Esay* 61. 6. *Ier.* 33. 21. 22. *1 Peter* 2. 9. *Revelations* 1. 6. *Revelations*. 5. 10. And as the new heavens, and the new earth shall remaine before the Lord, so shall their name and their seed continue.

Now she that was once as a barren woman, and desolate, and as a wife of youth forsaken, shall be found to have more children then shee that boasted her selfe to be the married wife, yea, all the children of God shall be manifested to be her children, and she to bee the mother of them all, as *S. Paul* declareth. *Gal.* 4. 26, 27. according to *Esay* 54. 1. where shee is therefore bidden to sing for ioy, and further for her comfort he saith, enlarge the place of thy tent, and let them stretch forth the curtaines of thy habitation, spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand, and also on the left hand, and thy seed shall inherit the Gentiles, and



and make the desolate Cities to be inhabited, feare not, for thou shalt not be afraid, for thou shalt for geoe the shame of thy youth, and shalt not remember the reproach of thy widdow-hood any more, for thy Maker is thine husband, the Lord of Hosts is his name, and thy redeemer the holy one of Israel, the God of the whole earth shall hee be called; For the Lord hath called thee as a woman forsaken and griev'd in spirit, and as a wife of youth when thou wast refused, saith thy God; For a small moment have I forsaken thee, but with great mercy will I gather thee, in a little wrath I hid my face from thee for a moment, but with everlastinge kindnesse will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworne, that the waters of Noah shall no more goe over the earth, so have I sworne, that I will not be wroth with thee nor rebuke thee; For the mountaines shall depart, and the hills be moved, but my kindnesse shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest & not comforted: Behold I will lay thy stons with faire colours, and lay thy foundations with Saphires, and I will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stons, and all thy children shall be taught of the Lord, and great shall be the peace of thy children, in righteousness shall thou be established; thou shalt be farre from oppression, for thou shalt not feare, and from sorrow, for it shall not come neere thee, &c. Esay 54.



In this world is Sion as a woman forsaken,  
as a wife of youth, and as a widow that hath  
neither husband nor children, here she is affli-  
cted, she is tossed with tempest, she is revil-  
led, shee is cast out and made desolate,  
men rise up against her, shee is led captive,  
she is destroyed. But when her deliverance  
and glory which God hath promised her shall  
appeare, as in the day of her Lords com-  
ming in glory it shall, then shall all these  
her momentary afflictions be ended, and her  
Lord that made her shall declare himselfe to  
be her husband, hee shall then be called and  
knowne to be the God of the whole earth,  
and her children shall be multiplyed so, as  
the place of the Land of *Canaan* shall be too  
streight for them, their habitation shall be  
enlarged, they shall inherite the Countries  
of the Gentiles also, they must all give place  
unto the children of *Sion*, And she their mo-  
ther shall forget the shame of her youth, and  
all her former reproaches and troubles, and  
remember the disdaines of her widow-hood  
no more, *They that rose up against her in judge-  
ment, shall she condemne, this is the heritage of  
the servants of the Lord, as the Lord hath said Eza.  
54. and their righteousness is of him.*

Now will the Lord, even the Lord, the  
God of *Sion* which pleadeth the cause of his  
people, take out of her hand the cup of trembling,  
even the dregs of the cup of his fury, and she shall  
no more drinke it againe, but hee will put it into

the hand of them that afflicted her; that said to  
her soule, be a downe; that we may get over; to  
whom she layd her bodye in the ground, and as a  
streete so tread on, according as he hath spoken, Esay  
51. And shee shall awake and stand up, as the  
Lord hath said, Arise, awake, put on thy strength,  
O Sion, put on thy beaurifull garment; O Jeru-  
salem the holy City; henceforth there shall no more  
come into thee the uncircumcised and the uncleane,  
shake thy selfe from the dust, and sit downe O Je-  
rusalem, loose thy selfe from the bond of thy necke,  
O captive daughter of Sion, &c. Esay 52. Now  
all the captivities of Sion will be ended, and  
the shall possesse the place of her rest.

And as he saith againe, Arise and shine, for  
thy light is come; and the glory of the Lord is risen  
upon thee; for behold, the darknesse shall cover  
the earth, and grosse darknesse the people, but  
the Lord shall rise upon thee, and his glory shall be  
seene upon thee, and the Gentiles shall come to thy  
light, and Kings to the brightnesse of thy rising; her  
gates shall be open continually, that men may bring  
unto her the forces of the Gentiles, and that their  
Kings may be brought, Esa. 60. 1, 2, 3 &c. 11. &c.  
Those Kings are they that are spoken of in  
Revel. 6. 15. 16. and Rev. 21. 24. Whom  
the Prince of the Kings of the earth hath re-  
deemed, and washed away their sinnes in his  
blood, and that are said to bring their glory  
into the holy City, and to reigne on the  
earth. For no uncircumcised in heart, or un-  
cleane person may enter in through the gates

of this City, but they only which are written in the Lambes booke of life. (although the gates thereof shall never be shut) But all they that in the time of the former world afflicted her and her children, shall come banding unto her, and all they that despised her, shall bin themselves down at the footes of her feet, and shall call her The City of the Lord, the Sion of the holy one of Israel, as it is written; *Isa. 61. 10. Rev. 21. 3.*

And whereas she had bene forsaken and hated, so that no man went through her, God will now make her an eternall excellency, a joy of many generations, as he hath spoken; violence shall no more be heard in thy land, nor distress nor destruction within thy borders, nor shall thine call thy walls salvation, nor thy gates praise. The Sunne shall be no more thy light by day, neither for brightnesse shall the Moone give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory: thy Sunne shall no more give light, neither shall thy Moone with draw herselfe, for thy Lord shall be thy everlasting light, and the dayes of thy mourning shall be ended. Thy people also shall be all righteous, they shall inherite the Land for ever, the branch of my planting, the worke of my hands, that I may be glorified. A litte one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time. *Isa. 60. 1. 2.* for although he be Sunne and the Moone, &c. these creatures shall keepe their course, and give their true and naturall

course, and give their true and naturall force and light which is manifest by sundry Scriptures, as 1 Chron. 16. 26. Psal. 89. 36. 137. 12. 37. 35. 36. and other places, and that all the saved of God shall have the true use and benefit thereof, yet notwithstanding and moreover and above they shall have in the holy City, new Jerusalem, another light farre exceeding it, and of another nature, which shall neither set, nor withdraw it selfe, day nor night, as the light of the Sunne and Moone doth; nor as in the time of this world, the light and comfort of the Spirit of God doth seeme to doe, when temptations and afflictions assault them, The glory of God and of the Lambe Iesus Christ, who will be alwayes present with them, shall be their everlasting light, and all their temptations, sorrows and afflictions shall be ended, as it is also testified in Re. 21. 12, 29, 24. and Rev. 22. 3, 4, 5.

Then shall the righteousness and salvation of Sion goe forth and shine as brightnesse, as the Prophet Esay said, For Sions sake I will not hold my peace, and for Jerusalem I will not rest, untill the righteousness thereof goe forth as brightnesse, and the salvation thereof as a Lamp that burneth, and the Gentiles shall see thy righteousness, and all Kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name, thou shalt also be a Crowne of glory in the hand of the Lord, and a Royall Diadem in the hand of thy God, thou shalt no more be feared, forsaken, neither

ther shall thy land be called desolate, but thou shalt be called Hephahsbah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land shall be married, *Esay 62*. This shall be the glory of *Sion* in the day of her salvation; when she shall be fully possesse of the everlasting rest of God promised;

And now, all those heathen Kings and ungodly powers & people of the world, that for so many hundred yeares together had oppressed *Sion*, and in scorne and derision mocked, and said, where is the promise that God made unto *Abraham* of the Land of *Canaan*, to be given to him and to his seed for an everlasting possession, where is he and his seed now become? And where is that seed and Sonne of *David*, which God said he would raise up, and the oath, that hee should sit upon his Throne, which should be established for evermore, as the Sunne and as the Moone before him? And where is the Covenant that *Israel* should be a nation before the Lord for ever, and with the Levites, the Priests, his Ministers, that should minister before him? Is not *Abraham* dead, and *Isaac*, and *Isaac* also, who inherited not a foot, but were all their life time strangers in it? Are not their seed scattered all over the world, is not the City and the Tabernacle, and Temple which they boasted of, cast downe to the ground, and the Throne and Crowne of *David* also? and who possesseth the Land now at this time? is it not desolate, and un-

der the hand of heathen powers ? and hath it not beene so for thousand and many hundred yeeres together ? The day and night keepe their course, the dayes of heaven remaine, the Sunne and the Moone and the starres continue in their way and order ; But where is that seed of *Abraham*, and that *Some of David* ? &c. And where is their Kingdome, City and glory ? Or where is that deliverance and restauration which hath beene spoken of so long ?

And all those obstinate blinded Jewes to whom God never gave eyes to see, nor eares to heare, nor heart to understand, who for their wickednesse against his covenant, were scattered all over the earth, where they have so long with trembling of heart stood gaping up, posselt with feares and doubts, wondering and amazed at all things, *In the night wishing it were day, and in the day wishing it were night, their hearts hanging in doubt, and dying in them with perplexity and griefe, and their eyes failing them with long looking for, and seeing nothing, &c.* according as *Moses* had foretold long before, *Deut. 28.* they not understanding the Scripture, nor believing that *Christ* was to come in a low estate, and suffer, and to rise againe from the dead, and ascend into heaven, and there to sit at the right hand of God the Father, untill by his word, his *other* *sheep of the Gentiles, who were to be brought into the fold of the chosen of Israel,* should be accomplished,



plished, And that all his enemies should be made his foot-stools, and then to come again with power, and great glory, to iudge the world, to restore all things, and to reigne over the house of Iacob for ever, according to the Prophets.

> And those Christians also which begin to mock and to say like as the Apostle Peter foretold, where is the promise of his coming, for since the Fathers slept, all things continue as they were from the beginning of the creation.

2 Pet. 3. 3, 4.

And all those Antichristians, and those Millenarists, old and new, and Iewes-restorers for a thousand yeeres, and Familists, and such like, who take and turne the promises of God away from their true and plaine intention, to other cleane contrary purposes and ends, according to each of their fantasies and conceits, and spirits of error and delusion.

These all (I say) shall now see and know that God hath kept his Covenant with Abraham and his seed, and hath fulfilled it plainly and truly according to his Word, and that he hath performed also his Oath unto David, as touching his Sonne, and his Throne and Kingdome; and his Covenant with Israel to be a nation before him forever; and with the Levites, the Priests his Ministers, to minister, and that not one jot nor tittle of his word hath fayled; but that they themselves were all utterly deceived in their imaginations, They shall now see the scriptures and promises of GOD which formerly through their



(through their error of judgement and want of understanding) seemed to them to faile and to be contradictory, reconciled and proved true in every thing before their eyes, to the prayse of God, and joy of his people, and to their great admiration, astonishment and feare.

And it shall now be fulfilled, which was foreseene, and prophesied of long before in Psal. 47. O clap your hands O ye people, shewte unto God with the voyce of triumph, for the Lord most high is terrible; Hee is a great King over all the earth, he hath subdued the people under us, and the nations under our feet, he shall chuse our inheritance for us, the excellencie of Jacob whom he loved. God is gone up with a shout, the Lord with the sound of a Trumpet. Sing praises unto our God, sing praises, sing praises unto our King, sing praises, for God is the King over all the earth, sing yee praises with understanding. God reigneth over the heathen, God sitteth upon the Throne of his holinesse. The Princes of the people are gathered together, even the people of the God of Abraham, for the shields of the earth belong unto God, he is greatly exalted.

Psal. 28.

And great shall the Lord be in that day, and greatly shall he be praised in the Citie of our God, in the mountaine of his holinesse, beautifull for situation is mount Sion in the sides of the North, The Citie of the great King, God is knowne in her Palaces for a refuge. For loe the Kings were assembled, they passed by together, they saw it and so they marvelled

velled, they were troubled and they hasted away, feareooke hold upon them, and paine as if a woman in travell, &c.

So terrible to the wicked of this world shall mount *Sion* be in the day of her glory, and so great an astonishment to all those that formerly oppressed and despised her: who although they shall not enter in through the gates of the City, to see or understand her felicity and joyes within, nor any way partake of her pleasures; Yet they shall understand of her power, and see with feare and grieve her brightnesse and glory without. *It is for the Princes of the people of the God of Abraham to enter in through the gates into the Citie, and for their Kings, to come and bring their glory and riches in to it, and to see and partake of her pleasures, as it is written, Rev. 21. 24, 25. according to Esay 60. 11. before mentioned, And they shall say, as wee have heard, so have wee seene in the Citie of the Lord of hosts, in the Citie of our God; And God will establish it for ever, as hee hath said, Psal. 48. 8.*

This is that Land of the living, that goodly heritage wherein *David* found his Lot to be fallen, and this is that Tabernacle and holy hill whereof he spake, saying, *Lord who shall dwell in thy Tabernacle, who shall rest upon thy holy hill, Psal. 15.* for *David* understood well that the Tabernacle and house wherein God would dwell, and that should be the place of his rest, was not that of *Moses*, nor that which *David*

had thought to build, and was afterward built by his sonne Salomon; but the house which that Sonne should build, of whom God said, *And I will be to him a Father, and he shall be my Sonne, and I will establish his throne for ever*, even Christ, who was himselfe to be the chiefe corner stone, and every stone else, a living stone; as his Apostle Peter saith, even such a one as David describeth in his Psalme 15. and as also the Prophet Esay saith, *Thou saith the Lord, heaven is my seate, and earth is my foot-stole, where is the house that ye build unto mee, and where is the place of my rest? For all these things hath mine hand made, &c.* But to this man will I looke, &c. Esay 66. 1, 2. according as Saint Paul saith, *Whose house are we, if wee hold fast the confidence, &c.* Heb. 3. 6. And as Christ himselfe said, *And upon this Rocke will I build my Church, &c.* Math. 16. 13.

This is that mountaine of the Lords house which he said should be exalted above the hills, to which they of all nations should flow, spoken of in Esay 2. The hill that is said to be a high hill like the hill of Bashan, the hill which God desireth to dwell in, and wherein he will dwell for ever, as in Psal. 68. 15, 16.

This is that true and perfect Tabernacle which God is the builder of, and not man, spoken of in Heb. 8. 2. and 9. 11. the patterne whereof was shewed to Moses in the mount. The Citie which Abraham, Isaac, and Jacob sought, when they sojourned in the Land of promise, as in a strange Countre,

Countrie, Heb. 11. 9, 10. the Kingdome which cannot be shaken, mentioned in Heb. 12. 28. The inherisance incorruptible and undefiled, and which fadeth not away, reserved in heaven, ready to be revealed in the last times, spoken of in 1 Pet. 1. 4, 5. Even the holy Cisie, the new Jerusalem which saint John saw coming downe from God out of heaven, prepared as a Bride adorned for her husband, of which it is said, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be with them, and bee their God, &c. Rev. 21. The Tabernacle and Sanctuary, spoken of also in Ezekiel, where it is said, Moreover I will make a covenant of peace with them, it shall be an everlastings covenant with them, and I will place them and multiply them; and will set my Sanctuary in the midst of them for evermore; my Tabernacle also shall be with them, yea I will be their God, and they shall be my people; and the heathen shall know that I the Lord doe sanctifie Israel, when my Sanctuary shall be in the midst of them for evermore, Ezek. 37. 26, 27, 28.

This is the blessing (and hereunto did it extend) wherewith God blessed Abraham, when hee said, By my selfe have I sworn, saith the Lord, for because thou hast done this thing, &c. That in blessing I will blesse thee, and in multiplying I will multiply thee as the starrs of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gates of his enemies, and in thy seed shall all the

nations of the earth be blessed, Gen. 22. 18, 17, 18.

And this is the blessing wherewith Isaac also was blessed, and wherewith he blessed Jacob, and which Esau (after hee had despised his birth-right) could not obaine, though he sought it with teares.

This is the blessing wherewith Jacob blessed the twelve Tribes a little before his death, all having respect chiefly unto the inheritance everlasting, and to the perfection of blessednesse which the faithfull shall have in the world to come for evermore.

And these are those high places of the earth, spoken of in Esay 58. *Wherin they shall ride as Princes for ever; that keepe the Lords Holy Sabbath,* And this is that heritage of Jacob wherewith they shall be fed, (they say) which in this present time and limited day of salvation, doe not harden their hearts, but repent of their sinnes, and through faith in the promise; obtaine mercy and forgiveness at the hands of God sealed in their hearts by his holy Spirit, and so enter (spiritually by believing) into the rest of God promised, and keepe the same, not doing any more their owne wills, nor their owne workes, nor seeking their owne pleasure. But delight in the Lord, and in his holy wayes, seeking his face continually, honouring him: and to goe on from faith to faith, and from strength to strength, through the vale of teares,

as strangers and pilgrims, looking for that country and City promised, that rest and Kingdome everlasting, which all the holy Fathers sought, even that place of Rest whereof God spake unto David. 1 Chro. 16. 27. & 17. 9. and of which David againe prophesied, saying, *Arise O Lord, thou & the Ark of thy strength, let thy Priests be clothed with righteousness, and let thy Saints shout for joy &c. For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever here will I dwell, for I have desired it, Psal. 132. 8. 9. 13. 14.* According also as Moses the servant of God prophesied in that prophetical song of his, which he uttered in the eares of the congregation of Israel, a little before he was to depart from them and dye. Deut. 32. 7. 8. 9. 10. 11. 12. 13. 14. &c. And this is the Rest which God had respect unto, in that seventh day wherein he ended his worke that he had made, and is said to rest, Gen. 2. 2. and for which cause he blessed and sanctified that day, as in vers. 3. the end for which he made the world.

These are those gates of righteousness, which the Lord openeth unto us, spoken of in Psal. 118. The gate whereinto the righteous doe enter through him, even Christ, the stone which the builders refused, that, notwithstanding, shall be knowne and manifested to them, to be the head corner stone of that Temple and Tabernacle wherein God will dwell forever, as in the place of his Rest, it being that house of which

God said to David, he shall build me an house: 1. Chron. 17. 12. even that latter house spoken of by Haggai the Prophet, which was so farre to exceed the former in greatness of glory: Hag. 2. 9. As also the Prophet. Zechariah prophesied saying: Thus speaketh the Lord of Hosts saying, Behold the man whose name is the branch, and he shall grow up out of his place, & shall build the temple of the Lord, even he shall build &c. Zech. 6. 12, 13: this is the Lords doing, and it is marvelous in our eyes, this is the day which the Lord hath made, wee will reioyce and be glad in it, according as hee said: Psal. 118. 24.

And now when that Branch of David, and roote of Jesse shall have brought in the elect Gentils, when the Lord shall have set his hand againe thus the second time; to recover the remnant of his people, and shall have assembled the out-casts of Israel, and have gathered together the dispersed of Iudah, from the foure corners of the earth, when all these things shall be accomplished, according to all that hath bin said, and as sundry Scriptures more doe affirme (for nothing is more plentifully spoken of in all the scriptures, then this great redemption and restitution of all things) which caused the Psalmist in admiration thereof to say, Glorious things are spoken of thee O thou city of God, Ps. 87. thou shalt be the name of the Lord be glorious O the enemy of Ephraim shall depart, and the adversaries of Iudah shall be cut off, Ephraim shall not envy Iudah, nor Iudah



Judah vex Ephraim any more; The Wolfe also  
and the Lamb, and the Leopard and the Kid, and  
the Calf, and the Lion shall feed and lie down  
together; and wishing shall have no distroy, in all  
the holy mountain of the Lord; as in the same  
part of Esay; and also in Esay; where he  
new heavens and the new earth are likewise pro-  
mised; and foreshewed: The Lord of Hosts will now  
give peace; as he said; Hag. 2. 9 according to  
Esay 66: 22. Behold; I will extend peace to her  
like a river, &c. and hee will make the place of his  
feet glorious; Now every creature which formerly groaned  
and travelled together with the Saints in paine;  
having bene made subject to vanity; and of irorne  
will; but by reason of him, that hath subdued them  
under hope; shall be delivered from the bondage  
of corruption into the glorious liberty of the sonnes  
of God; as Saint Paul declareth; Rom. 8. And  
therefore it was, that when God made his co-  
venant with Noah, after the Flood; hee made  
the same covenant also with every creature  
that was with him in the Arke; as in Gen. 9.  
9, 10, 11. And in this consideration, is the  
Gospell said to be preached to every creature un-  
der heaven; Col. 1. 23. because that by Christ  
they were to be restored; And so hee is said  
to be the first borne of every creature; Col. 1. 15;  
for he is before all things, and by him all things  
consist; as he saith, verse 17. And if God did  
smell so sweet a savour of rest upon the sacri-  
fice of Noah in that renovation of the earth,  
when

when hee made his covenant with him, and with every creature after the flood, much more shall hee smell a sweet-savour of rest now, in this restitution of all things, when his chosen of all the kindreds of the earth shall give unto him the glory due unto his holy name, and bring an offering, and come before him, and worship him in the beautie of holinesse, and all the earth shall feare before him, and the world shall be establisshed never to be moved, when the heavens shall be glad, and the earth shall rejoyce, and men shall say among the nations, the Lord reigneth, when the Sea and all things that liue and mooueth therein, the fields and all the cattell, and fowls, and every creature that liue in them, the mountaines, and the trees of the wood, shall rejoyce and sing for joy of this day, that the Lord is come to iudge the earth and to reigne, according as David and the Prophets have spoken, and as it was foreshewed by Christ himselfe unto his servant Iohn, in Rev. 5. where hee saith, And I beheld and heard the voyce of many Angels round about the Throne, and the Beasts, and the Elders, and the number of them were ten thousand times ten thousand, and thousands of thousands, saying with a loud voyce, Worshy is the Lambe that was slaine, to receiue power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on earth, and vnder the earth, and such as are in the Sea, and all that are in them, heard I saying, Blessing, honour, glory, and power, vnto him that sitteth

sitteth upon the Throne, and upon the Lambe, for ever and ever, ver. 11, 12, 13.

11 Now shall hee, even Christ the seed of the woman have fully broken the Serpents head, and undone all his workes, and made frustrate his whole plot, and destroyed him according to the promise in Gen. 3. 15. and sundry other Scriptures. And now every knee shall bow to God and to the Lambe Christ Iesus, both of things in heaven and things on earth, and things under the earth, and all tongues shall confesse that Iesus Christ is the Lord, to the glory of God the Father, and shall justifie God in all things whatsoever he hath said and done, and shall ascribe honour, and glory, and righteousness unto him, as well in respect of his justice and wrath, in the condemnation of them that perish, as in respect of his mercy and goodnesse, in the salvation of his chosen; And this is it which God foresaw (and had determined before the world was) should be the end of his worke of creation, and whereunto all things that hee made should serve, to the everlasting praise and glory of his holy name.

God did not make the limited bounded world for perpetuall generations of men to increase, and live continually therein without any death (as is supposed) if man had not fallen should have beene, as if man by his sinne had prevented God of his purpose and ends. Nay God foresaw the fall, and made not the limited bounded world for an infinite

increase of people, for then they would become more in time, then the world could containe or keepe, neither did hee make it for generations, the one to dye, and another to succeed perpetually, their soules to goe to God, and their bodyes to the earth, without a resurrection after death, as the *Familiſts* conceit is, who will have it so with their perfect ones hereafter, they know not when, and so (the wicked to be rooted out) and all the forementioned promises to be fulfilled in a mysticall manner unto them of their family; Nay, this were to contradict cleare Scripture, and to overthrow principles of Christ and of faith; Neither did God make the world for such an estate as now is, to continue for five or sixe thousand yeares, till his Elect should be accomplished, and then to destroy it, or after a seventh thousand yeares Sabbath, to fulfill the promises, first, to the dispersed Jewes, as some teach, or unto all Gods Elect, together with Christ after the resurrection, for such a time of a thousand yeares, and then after that, they all to ascend into heaven, and the world to passe cleane away, as some thinke, or else to remaine as an empty monument, as others thinke: Nay, these are all nothing but meere conceits and fantasies of mans braine, having no ground nor warrant at all from the word of God, but God made all things for the end before declared, of which the Scripture

ture hath so clearly and largely spoken.

Neither did God decree the fall and sinne of man, and so his condemnation as some teach, neither did he decree to permit him to sinne and fall, as others teach, neither may God be said to permit the same, as if he gave way thereto, and that otherwise man would not have fallen. Nay, this were to make God unrighteous, and to excuse his creature. But God foresaw and knew that man, although he were made never so excellent as a creature could be made, and that he should give him no other law of commandement, then such a one as was meet, and that he knew he might keepe, yet he would fall, and not stand before him, unlesse hee himselfe by his speciall hand should keepe him, which it is true God could have done, but did not determine so to doe, for reasons best knowne to himselfe, and for his owne holy purposes and ends, that they might come to passe. But God, he foreseeing all things before they were, did determine in Christ his first borne, to chuse out of the whole lump of mans posterity, which hee foresaw as fallen, a certaine complete number whom he would call and sanctifie, in and through him his Sonne to be his *Tabernacle*, and the place of his rest, and with whom hee would dwell for ever, and who should inherit the earth, and partake of his pleasures for evermore, rejecting the other to undergoe his Justice.

Neither did God decree the fall of the Angels that kept not their first estate, but they fell of themselves. Neither did the Elect Angels, which now stand and minister before him, stand of themselves by their own strength, or goodnesse of will in nature, as if they were made more excellent and perfect then the other; Nay, but they were preserved and are kept by the speciall goodnesse of God, in and through Christ his Sonne, *his eternall wisdom and first borne* of them also, who are his servants, *yea fellow servants with the Saints*, the children of men, as one of them witnesseth, *Rev. 9. 10. and 22. 9.* And so they subjecting themselves under him unto God the Father, are kept by his abundant grace and power, and shall stand and minister before him for ever.

And the elect children of men, as they here being reconciled unto God, through his grace which is in Christ, stand not by their owne power of will, or act of believing, or obedience of workes, for so they might yet fall away and perish, but are kept by the power of God through faith unto salvation, as Saint Peter witnesseth: So neither shall they hereafter, in the world to come, stand by their owne excellency of nature, though it shall be perfect as a creature may be, but they shall stand, and be kept by the same power of God, through the abundance of that grace and Spirit of Christ, *of whose fulnesse, grace for grace,*  
they



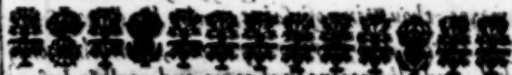
they here received, a part or smaller measure, as the earnest and first fruits of that abundance which they shall then have.

And so the salvation of men, and also of the Angels, is of Gods free choyce, and grace in Christ, and the condemnation of all that perish is of themselves, as the Lord hath spoken, that the glory of his justice, as well as of his mercy, might be magnified for ever.

And as all Gods chosen ones, both men and Angels, shall through his grace and power voluntarily serve the Lord, worship and praise him in salvation, and joyes for ever, so shall they all that perish, even in their condemnation, be compelled, by paine of torments, to serve and obey him, as is written, 4 Esdras, 10, 11, 12. Great and marvelous are thy workes Lord God Almighty, iust and true are thy wayes, thou King of sainges; who shall not feare thee O Lord, and glorifie thy name, for thou only art holy, and all nations shal come and worship before thee, for thy iudgements are made manifest, Rev. 15. 3, 4: And as David, (in whom the spirit of Christ dwelt) in his prayer, said, Among the Gods, there is none like thee O Lord, neither are there any workes like unto thy workes, all nations whom thou hast made, shall come and worship before thee O Lord, and glorifie thy name, for thou art great &c. Psal. 86. 8, 9, 10.

This I say is the god unto which God had respect, when he created and made all things, and this everlasting Kingdome of God and

Christ, and saluation of his redeemed, which they bend into here by Faith, and shall possesse hereafter for ever in the world to come, *is late said* God, which the scriptures so often speake of, if they shall enter into *in rest* as before is manifested, and with them his rest shall dwell. And in this consideration is God said *to rest the seventh day* from his works, he having made them to this end: which shall bee so much to his Glory, and for the joy of his chosen, as nothing that can bee thought of, or wished, can bee more. These are those good things to come, spoken of, as in *Ier. 33. 14. Col. 2. 17. Heb. 4. 10* the things which all the faithfull hoped for, the body and perfection which is of Christ.



Now touching the *glorious* of those good things, which are more and of *his body*.

**A**ND first of the outward Rest of the seventh day, and when it began to be commanded and kept.

The outward Rest of the seventh day, which was a cessation from bodily labour or worke, was then first given and commanded, when God, by his servant *Moses*, had delivered the children of *Israel* out of the land of *Egypt*,

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the house of bondage and servitude, and brought them into the wilderness, to give them the land of Canaan, which God promised the Fathers, where they should rest: and that was when God in the same wilderness promised to give them the *Manna* from Heaven, as in *Exod.* 16. 4, 5. And then afterward, when the *Manna* was fallen, and that they had according to the commandment, in the 5. verse, gathered on the sixth day, twice so much as they gathered dayly before, *Moses* remembered them of it againe, in answer to those Rulers that complained, this is it which the Lord hath said, *To morrow is the rest of the holy Sabbath*, verse 22, 23. This I say was the first seventh day, wherein the commandment of outward rest from servile workes was in force, for any Scripture or example otherwise to be found, which God afterward renewed again in the mount *Sinai*, saying, *Remember the Sabbath day to keepe it holy*, &c. *Exod.* 20. 8. Only the rest of the first and seventh dayes of the feast of unleavened bread was commanded before, but not until the Pas-over was instituted a ripe of Christ the true Pas-over, as in *Exod.* 12. 1, 2, 3, and 14. &c. Neither was that Rest to be observed until the next day after that night of the Pascover, wherein the first borne of the Egyptians were slaine, the 15. day of the moneth *Nih*, the day of the children of Israels departure out from Egypt, as in *Leviticus* 23. 5, 6, and 7. Where also it is to be

be noted, that although the seventh day of the week was one of the seven dayes of the feast, yet is it not mentioned for one of the resting dayes, nor so much as named at all in *Exod.* where the feast was first instituted, this in *Leviticus* was after the Law was given in mount *Sinai.*

And this word, *remember the sabbath*, spoken in *Exod.* 20. 8. doth no more prove or give us occasion to conclude, that the commandement of the rest of the seventh day, was in force before the Manna was given, then the same word, *remember this day*, spoken by *Moses* to the people in *Exod.* 13. 3. doth prove the commandement of the rest thereof, to be in force before the day of the children of *Israels* departure out of *Egypt*, mentioned in *Exod.* 16. 26, 27.

It is true, the word *remember the sabbath*, spoken in 20. 8. did, or might well have imported that the commandement of the seventh days rest was given and known, and observed of the People before, as from the first seventh day after the Manna was given, unto the same day wherein it was said, *remember the Sabbath*, but it was too far off, and very unreasonable that they should be charged to remember what *Adam* did (as some would have it) or what was commanded him as touching it, seeing they never read nor heard of such a commandement, to be given or kept of any, untill the Manna was promised, and given, from which time, and

and whereupon they might well be charged to remember the same, to continue in still in their generations: for the word *remember*, &c. had respect to the future time, rather then to the time past.

And so the word, *Remember this day*, spoken in *Exod* 13. 3. did, or might import, that they had beene informed thereof before, as Chap. 12. and were to continue it yearely, but not that it was in force from *Adams* dayes.

And likewise in *Exod*. 16. 23. Where *Moses* sayd to the people, *This is that which the Lord hath said*, &c. It doth import, that the Lord had sayd it, or at least, plainly expressed or implied it before, and that was when hee said, *And it shall come to passe, that on the sixt day they shall prepare that which they shall bring in, and it shall be twice so much as they gather daily*, ver. 4, 5: *Moses* did not by the words, *hath said*, send the people to a commandement in force from *Adams* dayes, as some expound him: Nay, that had beene small to their comfort, or to his owne either, seeing they never kept it before, as is manifest by the History of the time and manner of their servitude in *Egypt*, where they were constrained to worke every day, and all little enough to accomplish their taske, neither are they once charged by their Elders to remember the Sabbath, nor a reproofe given for the breach thereof, nor a word mentioned of any one suffering for the

keeping it, in any records whatsoever.

Or did *Moses* know indeed of such a commandment to have beene in force alwayes, and would hee not speake a word of it till now, that Manna was to be given? and wherefore then did he not tell them of it when hee told them of the rest of the first and seventh dayes of the feast of unleavened bread, for then had beene a fit time for him to have said, Remember the Sabbath day also, and see you doe no manner of worke therein, especially considering that the same day was one of the seven?

Nay, did *Moses* take upon him to write of all things from the beginning, as he did after all this, when he was yet further instructed of God, and would hee not in any of all his bookes of *Gen.* *Exod.* *Levit.* nor any where, write a word of such a commandment given to *Adam*, nor how it was observed by him nor any of the Fathers after him? if hee had knowne there had beene such a thing, no doubt he would, or else he should know that he would be judged a very unfaithfull scribe; but *Moses* was faithfull, and taught, and wrote all things plainly whatsoever hee knew to be true, according as they were made known unto him, and set them downe in their due times and places; and hee wrote no more then hee knew to be true in every thing.

It is true that the rest of God in Christ, his everlasting Sabbath, was preached and promised unto *Adam* after his fall, even in Paradise,



dise, when God said, *The seed of the woman shall breake the Serpents head;* and Adam, and all the holy Fathers after him entered therein to by faith, and kept the covenant thereof, as hath beene proved, and this Moses knew and wrote of: but as touching a commandment for an outward rest from bodily labour, and a keeping in that kind, there is not a word, nor any shew of such a thing, either of the seventh day, or any other, untill the time and day before mentioned of the institution of the Paschever. And the reason wherefore God then began to give them those his Sabbaths in that manner, rather then at any time before, was because God having (after the flood, and after the confusion of Babel) chosen to himselfe, Abraham of the stocke of Shem, and made his Covenant with him, to blesse him, and to make of him a mighty nation, and promised to give him the Land of Canaan for an everlasting inheritance, as in Gen. 12. 15. and 15. 7. and had foreshewed him for a signe thereof, that his seed should sojourne in a strange Country foure hundred yeares; and afterward he brought to the Land to possess it, as in ver. 13, 14, 15. and they having now accordingly sojourned, and the time being come of their deliverance from thence, that they might receive in the same Land of promise that possession and estate which God, according to the request of Abraham, in ver. 8. foreshewed him, as the thing that should be a sure

signe unto him, and to all his seed after him, of the great deliverance by Christ, and of the perfect estate of rest and inheritance, which he himselfe, and all his seed of all the nations that were to be blessed in him, should have for ever in the world to come at the resurrection, when God should declare himselfe to be their God, as he also promised *Gen. 17.*

Therefore, now I say, upon this typicall deliverance, and that temporall and typicall estate they were to have in the Land, like as God gave unto *Abraham*, when he sojourned in the Land, *Circumcision* for a token of the covenant; so he now giveth them also his typicall Sabbaths, and other lawes of difference to distinguish them from other people and nations, and to be for a signe and shadow unto them, of the true and everlasting rest and perfection promised to *Abraham* and to all his seed; and the dayes and times of those Sabbaths to be for observation and holy convocation; that they should keepe in memory, to the praise of God, their deliverance out of *Egypt*; and also, and more specially, that by the same typicall deliverance, and by that temporall and typicall estate, and by those lawes of difference, and that outward rest, and those observations, at those times and dayes of assembly, they might be put in mind of the eternall deliverance by Christ, and of the estate and rest everlasting, alwayes to thinke of the same, and of the covenant thereof,

thereof, as the good and chiefe things to be desired and hoped for, and also to understand that they should be a holy people, differing in the truth of holinesse inwardly, as well as in externall things outwardly, from other nations, and from those whom God should cast out of the Land, and that they should know, that it is the Lord God by his speciall grace in Christ, which sanctifieth his people, and doth all those great things for them, and giveth them the true and everlasting rest. All which appeareth plainly by these Scriptures. As first where it is said, *And thou shalt shew thy sonne in that day saying, This is done because of that which the Lord did unto me when I came forth of Egypt, and it shall be for a signe unto thee, &c. Exod. 13. 8, 9. &c.* And where the Lord said to Moses, *Speake thou unto the children of Israel, saying, Verily my Sabbaths ye shall keepe, for it is a signe betweene me and you throughout your generations, that you may know that I am the Lord, that doth sanctifie you: ye shall keepe the Sabbath therefore, &c. Exod. 31. 13, 14.* And where he also saith, *Ye shall keepe my statutes and doe them, I am the Lord which sanctifie you, &c.* againe, *I am the Lord your God, which have separated you from other people: ye shall therefore put difference betweene cleane beasts and uncleane, &c. Ye shall be a holy people unto me, &c. Levit. 20. 8, 25, 26.* And where he againe saith, *And remember that thou wast a servant in the Land of Egypt, and that the Lord thy God brought thee*

out thence through a mighty hand, and by a stretched out arme; therefore the Lord thy God commanded thee to keepe the Sabbath day, Deut. 5. 14, 15. And in Ezek. Moreover, I gave them my Sabbaths to be a signe betweene me and them, that they might know that I am the Lord that sanctifieth them, Ezek. 20. 12.

For it is the Lord God that purifieth the hearts of his chosen by his Spirit, through the faith that is in Christ, not onely they of Israel, but of the Gentiles also; that observe not those Sabbaths, nor those other Lawes of difference, as it is manifest by the testimony of Peter, Act. 15. where hee saith, And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as he did unto us, and put no difference betweene them and us, purifying their hearts by faith, ver. 8, 9. And so God giveth them entrance into his true and everlasting rest, for by faith they enter, as Saint Paul witnesseth, saying, For wee which have beleaved, doe enter into rest, as he said, As I have sworne in my wrath, if they shall enter into my rest, Heb. 4. 3. For Gods rest continueth, and shall forevermore, although the workers were finished from the foundation of the world, as by the 4, and 5. verses hee proveth, and maketh the rest of God, which he rested the seventh day from all his workes, and this in David, all one and the same rest.

And as the Lord doth sanctifie the hearts of his chosen here by his Spirit through faith,

so will be assured the second appearing of Jesus Christ, by the same Spirit at the last day, throughly purge and sanctifie them all both soule and body, that they may be his Tabernacle for ever, which all the heathen and ungodly of the world shall then know, as hee saith, and the heathen shall know that I the Lord doe sanctifie Israel; when my sanctuary shall be in the midst of them for evermore, *Ezek. 37. 27, 28.*

And all those Sabbaths, as well that of the seventh day, as the rest, and those other lawes of difference, as circumcision, the law of meates, &c. were but a shadow of the true sanctification and rest that is in Christ which is the body, as Saint Paul manifesteth, *Colos. 2. 16.*

And that deliverance of the children of Israel out of Egypt by Moses, and the estate Iosua gave them in the Land, was not the true deliverance and rest promised and looked for of the Fathers, but was a typicall signe thereof, as hath beene proved by that in *Gen. 13.* shewed to Abraham, upon these words and request of his in ver. 8. Lord God whereby shall I know that I shall inherit it? and so the Lord shewed him, as there followeth, and as the Apostle Paul testifieth and proveth to the Heb. saying, For if Iesue, that is, Iosua, had given them rest, then would not David afterward have spoken of another day, *Heb. 4. 8.* Where he maketh the rest of Iosua, but a signe of that which David spake of, the rest of God, which Abraham and all the holy Fathers entered into by

faith, embraced upon the promise, and looked for to receive the full perfection of, with all their children in the resurrection, as in *Hebrewes 11.* hee more fully manifesteth, and so the body was first before the shadow included in the promises, as also in the time of the shadow, and is now and shall be hereafter in the full perfection for evermore, for the body is Christ.

Neither if that of *Ioshua* had beene it, would the Prophet *Jeremy* have said, (he having prophesied of the true deliverer *That righteous Branch of David*), and of his coming to reigne.) *Behold the dayes come, that they shall no more say, the Lord liveth which brought up the children of Israel out of the Land of Egypt; But the Lord liveth, &c.* *Ier. 23. 7, 8.* making the first but a signe or a type of the last, neither would all the holy Prophets since the world began have spoken of another greater deliverance and rest to come, as (hath been declared) they have, and proved also, and confirmed by the testimony of the Virgin *Mary*, and of the Angell *Gabriel* unto her, of *Zacharias*, of the holy Apostles, and of Christ himselfe, so that as the Apostle saith, *There remaineth therefore a rest unto the people of God, &c.* *Let us labour therefore to enter into that rest, as he exhorteth, lest wee fall after the same example of unbelceefe, Heb. 4. 9. 11.*

And this is the reason wherefore the Sabbath of the seventh day is so often mentioned  
and



and counted among the others Sabbath, as in *Exo. 23. Exo. 31. Levit. 23. Num. 28. Deut. 5.* as also by *Paul, Galat. 4. and Colo. 2.* to give us to understand, that it also, according to the letter, was with the other, a shadow of the true rest, though it more especially, because it was to be in the day wherein God rested the true rest, according to that which *Moses* spake, *Thou is that which the Lord hath said, To morrow is the rest of the holy Sabbath of the Lord, Exod. 16.* as also to that in *Exod. 20. 10. and 31. 17.*

And they that kept those Sabbath rightly, kept them spiritually as well as literally, having respect to the covenant of the eternall rest; and therefore it is that the promise of salvation and of the precious things of the heritage of *Jacob* is made to the keepers of the Sabbath, as well as to the Layers hold of the covenant and keepers of it, because they are both of like nature, in respect of the substance, no man can keepe the one, that keepeeth not the other; to lay hold of the covenant, is to enter into rest, as he said, *wee which have beleevd doe enter into rest*, and so to keepe the one, is to keepe the other.

And for this cause it is that they are so put together, as in *Esa. 56. 4. 6. Heb. 4. 1.* The one (which is Christ and faith in him) being the only way and means to the other; by him the rest is purchased for us, and in him it was alwayes promised, by him we enter here  
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into rest and life eternall, and by him we shall have the full possession thereof hereafter, he is the bread of life, as himselfe saith to those Jewes that neither understood what the true bread, nor what the true Sabbath was. *Moses gave you not this bread from heaven, (saith he) but my Father giveth you the true bread from heaven. I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst: he that believeth on me hath everlasting life. Your fathers did eat Manna in the wilderness and are dead, this is the bread which cometh downe from heaven, that a man may eat thereof and not dye. I am the living bread which cometh downe from heaven, if any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh which I will give for the life of the world. Except ye eat the flesh of the son of man, and drinke his blood, ye have no life in you: who so eateth my flesh and drinketh my blood, hath eternall life, and I will raise him up at the last day, &c. John 6.* For the body of Christ which he offered up, and the blood which he shed on the Crosse, is the onely meate indeed, and drinke indeed, without which no man can live eternally, and all the holy Fathers from the beginning of the word did eat and drinke thereof: they did all eat the same spirituall meate, and drinke the same spirituall drinke, which the faithfull now do, as Saint Paul declareth, *1 Cor. 10. 3, 4.* And so they all lived through him by faith, and had an entrance into the rest of God  
and

and the everlasting Kingdome of Iesum Christ, as well as we; they kept the Lords holy Sabbath in the truth of it, and laid hold of his Covenant, and kept the same, as now the faithfull doe, and so Christ was the Lambe slaine for them, from the foundation of the world, as well as for us now.

Otherwise, as the Sabbath was outward, according to the letter, a shadow, the Pharisees, Hypocrites, the Cartell could keepe it, but considered spiritually, as having respect to the Body, no man could keepe it, but such a one as had the Faith, whereby God purifieth the heart, even like as he is not a Jew that was one outwardly, nor that Circumcision which was outward in the flesh, but hee was a Jew that was one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God, Rom. 2. 28, 29. For the circumcision of the heart, or purification of the heart by Faith, (for both are one) is that Circumcision of Christ made without hands, spoken of in Colo. 2. where he saith, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the Circumcision of Christ; Verse 11. Augustine de Spiritu & Litera, chap. 14. & Epist. chap. 19. & contra Adimantum chap. 16. Also in his third booke to Boniface, chap. 4. Also Tertullian in his booke adversus Iudeos, and others. And in the Harmony of confessions, page 479, and page 493, and 499, and 500.

and of our owne English Martyrs, M. *Tindale* in his answer to M. *Moore*s first booke, page 287. Doctor *Barnes* in the 296 page of the declaration of the cause of his condemnation. M. *Frish* in his declaration of Baptisme, page 98. These with sundry others, both of late and ancient Writers, have understood and taught the litterall rest of the seventh day, commanded the Israelites to be a shadow or signe of things to come, according to S. *Paul*, *Colo.* 2. 16, 17.

These things being so as we see, utterly deceived then are they all, who teach, that the commandment of the Sabbath, or rest of the seventh day, was according to the letter, a morall precept, and in force from the beginning, affirming that it was given to *Adam*, in these words, *And God blessed the seventh day, and sanctified it, because that in it hee had rested from all his workes, &c. Gen. 2. 3.* The words having not one syllable in them, whereupon such a thing may be concluded.

And that some say it was commanded *Adam* in Paradise, in those words, and yet say that *Adam* fell the same day he was made, they speake meere contraries, for how could that be, the words being not spoken till God had rested on the seventh day.

It is more like, (if it were layd upon *Adam* at all) it was through the fruit of the tree of Knowledge he had eaten, for by that meanes all other lawes of sinne and death came

came upon him, and were written in his heart against him and all his posterity: and before his fall he had but one commandment: the Law being knowne (as it was now through the eating of the fruit) forbiddeth to the conscience all sinne alwayes, and convinceth and condemneth him for the same, and to worke with bodily labour for bread, which God laid upon man after his fall, was a misery or punishment for his sinne, but not a sin that his conscience could accuse him of,

Neither can it be understood that *Adam* fell the same day hee was made, because the sixe dayes time was the time of Gods creating, and making of all things, as appeareth plainly by the first and second chap. of *Gen*, where there is no time nor place for the Serpents temptation, and the fall; and the curse to come in, nor a word spoken thereof, neither may these things be counted any part of Gods workes of creation, that were evill to thinke: so that in reading those chapters, we are to consider the whole worke of Gods creation of the Heavens and the earth, and every thing in them, the plants and hearbs planted, the raine caused, and the ground watered, the garden of *Eden* planted, and *Adam* and *Eve* (the last creatures made) placed therein, the commandment given them, and they naked and not ashamed, we are (I say) to consider all these things, as finished and done, when we read these words, *And God saw every*

thing that hee had made, and behold it was very good, and the evening and the morning were the Sixt day: thus the Heavens and the earth were finished, and all the host of them, and on the seventh day God ended his works which hee had made, and he rested the seventh day from all his workes which he had made, and God blessed the seventh day and sanctified it, because that in it he had rested from all his workes which he had created and made, for although these words came in upon the first briefe description of the workes of Gods creation, yet the other more full and particular description is to bee understood as contained in the first, and so we are to read and consider of them, and then reade, as after the whole creation, and after the rest of the seventh day, *Now the serpent being more subtil then any beast in the field, said unto the woman &c.* as in Chap: 3. 1. From whence I conclude, that the serpens temptation began not, till God had rested the seventh day and blessed it: neither was Adam fallen, nor the curse pronounced, till after the seventh day which God blessed and sanctified, because that in it he had rested and was refreshed, having seene every thing that hee had made to bee very good, but those evill things and unblest followed after, as in the third Chapter appeareth.

And that Adam fell not, nor was cast out of Paradise, till after the seventh day of Gods rest, I further prove thus: the same day,



day, wherein *Adam* fell, and was cast out of Paradise, was the promise of *entering into the rest of God* made unto him; as in *Gen. 3. 15.* But there could be no such promise, till after the seventh day, wherein Gods rest first was, therefore *Adam* fell not, nor was cast out of Paradise till after, so that (when God blessed and sanctified the seventh day, because that in it he had rested), all things were very good. And now in this estate of things, and hereupon (soone after this day of Gods rest) doth the Serpent begin to assault the woman, and so she, and *Adam* fell, and God indeed made his promise unto them, whereby they might enter into his rest againe, yet east them out of Paradise, and cursed the ground for their sake, and they had no way now to escape death, and to enter into rest and life eternall, but by returning to God by repentance, and believing the promise. And that the rest of God, and entrance thereinto by man was, included and promised in and by this promise, is proved by the testimony of *S. Paul* in *Heb. 4. 1.* where he saith, let us therefore feare, lest a promise being left us of entering into his rest, any of you should seeme to come short of it.

Now that God in blessing and sanctifying the seventh day, had respect to some speciall end, to which it should after serve, there is no doubt nor question to be made; but when, and in what manner, and to what end, is not in *Gen. 1.* exprest, nor any where else; *marth*

in

in *Exod. 16.* Where the Manna was promised and given, and then afterward in mount *Sinai*, as hath beene shewed: the cause wherefore God blessed and sanctified it, is set down in *Gen. 1. 3.* and is also mentioned againe in *Exod. 20. 11.* as the maine reason and ground of that commandement, which (after the letter) was but a shadow of the true rest of God promised as hath binne proved: Neither could that outward rest from worke (if it had bin commanded from the beginning, have bin any other thing then a shadow, because (as before is said) to cease from worke is not in it selfe a Vertue, or holy thing, neither is it a Vice or sinne to worke, it is true, I confesse, that to believe the promise, and so to enter into Gods rest, and cease from our owne workes of sinfull pleasures, is a Vertue very speciall, and that day, whether the seventh or the first, or any other whichsoever, wherein either *Adam*, or any of his children, after him returned unto God, repented of his sins, and through faith of the promise obtained mercy and forgivenesse, and love with God in Christ, was a blessed Sabbath day to him, and that day and every day after wherein he ceasing from his owne workes, sought the Lord, and honoured and served him, was a holy Sabbath day to him, and so hee kept the Sabbath in spirit every day here in part through faith, which he shall hereafter keep in spirit and body perfectly for ever in the world to come.

And

And if I should say that God had yet some further end in blessing and sanctifying the seventh day, because that in it he had rested, as to be a day of assembly unto the Saints in the estate eternall, for the worship and praise of God; and a day of memoriall unto them, not only of the worlds creation and works of God, which are worthy to be remembered, and his name to be magnified for the same for ever, but also of their true and everlasting deliverance by Christ (as it was before of the typical, by Moses and Joshua) this were not contrary to the scriptures, nor to reason; for if Abraham & his seed shall inherit the land for ever, yea, the world, and utmost ends thereof, as hath bin proved; If Israel shall be a nation before the Lord for ever, if Iesu Christ shall be their Prince, and sit upon the throne of David, and reign over the house of Jacob for ever, if the Levites, the Priests of God, his Ministers shall minister before him for ever, as hath bin also proved, If the Tabernacle of God and his Sanctuary shall bee with them, and in the midst of them for evermore, according as he hath spoken; then wherefore may there not be dayes and times for solemne assemblies and holy convocations for the redeemed of the Lord, his people, to bring an offering, and come before him, in his true and eternall Tabernacle, to worship him in his perfect Sanctuary in the beauty of holiness, as King David said, when all the earth shall feare before him, and the world be established, never to be moved, so

praise the Lord and give him thanks for all his mercies, and to magnifie him for all his workes, and great things that he hath made and done, to keep in perpetuall remembrance the same; and especially this great redemption and deliverance by Christ, who shall now also destroy all their enemies, and restore all things according to the Scriptures. For so did the faithful sing in that Psalm for the Sabbath day, *Psal. 92.* where not a word of the litterall rest is mentioned: they understood that the true Sabbath was eternall, to which their minds had respect, and that it consisted not in the observation of any one day. And like as they of Israel, when they were passed through the red sea, and seeing their enemies destroyed; did sing a song of their deliverance: so they that now shall have gotten the victory over all their enemies, whom they shall also see destroyed, shall sing a song of their deliverance, even the song of *Moses*, and the song of the Lambe, as it is declared in *Rev. 15. 2, 3, 4.* according to *Exod. 15. 1, 2, 3, 4, 5, 6.* And whereas they of Israel had wont to say in their solemne assemblies, *The Lord liveth which brought up the Children of Israel out of the Land of Egypt:* it shall now bee said by all the Lords redeemed in their great assemblies, *The Lord liveth which brought up, and which led the seed of the house of Israel from the marsh countries, and from all countries, whither hee had driven them, & hath brought them to their own Land*

Land which he gave to their fathers, as in 10. 23. 8.  
 And as the Prophet Esay prophesied, saying,  
 and they shall bring all your Brethren for an offer-  
 ring unto the Lord, out of all nations, upon horses  
 and in Chariots, and in litters and upon Mules, and  
 upon swift beasts to my holy mountain Ierusalem,  
 saith the Lord: as the children of Israel bring an  
 offering in a cleane Vessell, into the house of the  
 Lord: and I will take of them for Priests and for  
 Levites, saith the Lord, for as the new heavens,  
 and the new earth, which I will make, shall re-  
 maine before me saith the Lord, so shall your seed  
 and your name continue, and it shall come to passe,  
 that from new Moone to new Moone, and from Sab-  
 bath to Sabbath shall all flesh come, and worship be-  
 fore me, saith the Lord. Esay 66. 20. 21, 22, 23.

By all which it appeareth plainly, that as  
 God shall be worshipped and served in that  
 World in the beauty and perfection of holinesse,  
 and his workes, and all the great things that  
 he hath made and done, be kept in perpetu-  
 all remembrance, to his everlasting praise:  
 so there shall be dayes and times of assembly  
 to the same end, that all things may bee in a  
 comely and holy order, and in a most solemn  
 and heavenly manner, to the perpetuall praise  
 also, and glory of God, and the everlasting  
 comfort and joy of his Saints: for there is or-  
 der now in Heaven among the holy Angels,  
 and no confusion. There was a day, (saith Job)  
 when the sons of God presented themselves before the  
 Lord, and again, there was a day. Job. 1. 6. & 2. 1.

... If these things be so, then what reason can there be given, why the seventh day, wherein God rested the third rest, and blessed and sanctified it for that cause, may not be a day of observation to the same end, in that state and rest eternall, considering, that what God bleth is blessed, and what he sanctifieth is sanctified, and also what he said by his Prophet, *Isa. 66. 22* before mentioned.

And so all those Ordinances of the Law, which are said to be for ever and perpetually, as in *Exod. 31. 16*, *Levit. 23. 31, 34*, &c. Circumcision also; as in *Gen. 17. 13*, to be so indeed in their truth and perfection: For no uncircumcised person shall enter into that holy City; everyone shall be circumcised both in flesh and spirit: as Ezekiel saith, *Ez. 44. 5*, not with hands, as in the fore-skin of the flesh, but by the power and spirit of God, in the whole man perfectly. And dayes and times are not shadowes, though diverse things observed in them were, but they are durable as the heavens, and the earth are, and may therefore serve for the truth and substance, as well as they did for the shadow, that so the body may want nothing, that the shadow did signe forth, or was durable; answerable also to that latter part of Ezekiel's prophesie, understood according to the mystery and spirituall meaning thereof, as the 21. and 22. chap. of the Rev. are to be understood.

And





for their excellent rule, comfort, and delight, they shall be satisfied and supplied with all fulness of things and joyes, beyond all that their hearts can thinke or desire, nothing shall be wanting, as it is written, In that day shall the branch of the Lord be beautifull and glorious, and the fruit of the earth excellent and comely for them that are escaped of Israel, and it shall come to passe that he that is left in Sion, and he that remaineth in Ierusalem, shall be called holy; even every one that is written among the living in Ierusalem, when the Lord shall have matted away the filth of the daughter of Sion, and shall have purged the blood from Ierusalem, from the midst of her, by the spirit of Iudgement, and by the spirit of burning, and the Lord will create upon every dwelling place of mount Sion, and upon her assemblies, cloud and shadow by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence, and there shall be a Tabernacle for a shadow in the day time, from the heate, and for a place of refuge, and for a covers from storm, and from raine. Esay 4. 2, 3, &c. and as the Lord againe saith in Iudgement to the ungodly, and for the comfort of his servants, behold my servants shall eate, but yeo shall be hungry; behold my servants shall drinke, but yee shall be thirsty; behold my servants shall reioyce, but yee shall bee ashamed; behold, my servants shall sing for ioy of hearts, but yee shall cry for sorrow of hearts, and howle for vexation of spirit, and yeo shall leave your name for a curse unto my chosen &c. Esay 65.

If God hath thus provided for his people, and will so blesse and keepe them, yea, more if God himselfe will be with them and be their God, and the Lamb, Christ Iesus also, and bee in the midst of them for ever: if they shall have the tree of life, that is in the midst of the Paradise of God to eat of, and the River of the water of life to drinke, and salvation round about them for walls, and the Glory of God, and of the Lamb to light them, and to shine upon them for evermore, as hee hath also spoken and promised, what cause of feare or doubt is there then (I say) that wee should question any thing, as if the Creatures were made to hurt or offend any one, which in their Nature are very good and profitable to all.

And considering, the curse shall then bee remooved from the earth, even from all those habitable parts, where Wisdom and her Children shall rejoyce and dwell, according to *Pro.* chap. 8. verse 30, 31, and likewise to *Revela.* 22. verse 3, even the Bridegroom in his glory, and the Bride in her perfect beauty for ever and ever. For doubtlesse, the thing which God had respect unto in all his workes of Creation, when Hee made the Heavens and the Earth, and every thing in them was this estate eternall, had not this beene before him as his end, hee would never have created them.

Rev. 21. 22,  
23.

May if this present estate had beene the thing, better would it have beene that the World had never beene Created, for here is God dishonoured and blasphemed; and they that dishonour him, rule over the righteous, his Prophets are persecuted and slaine, yea, his owne Sonne cast out and crucified, and his truth cast to the ground, and of all other, the estate of the righteous is here *most miserable*, as Saint Paul saith, and so it hath bin ever since the fall of Adam, and no hope of an end thereof can be expected so long as this world lasteth.

In the best estate that ever was here, the righteous were hated and persecuted; here they sorrow, here they weepe and lament, as Christ fore-told they should; so that all were as nothing, if this had binne the end, and that the hope of the righteous could extend no further than this present world, but it is otherwise, thanks be to God, there is another world to come, even now at hand to be revealed, for which sake all the works were made, and to which all the former promises and things had respect, and upon the same hath the eye of the Faith and hope of all the Saints, since the world began, beene fixt: if this world were once past, which now we are so exercised in, and that to come in being, and that we were so well acquainted with the estate thereof, as we are now with this (which shall then be no more scene) we should know certainly

and conclude in our hearts, and say, all was for this which now wee see is come; surely this is the country, that all the holy Fathers looked for, this was the thing wherein they could not be made perfect, without us their children; this was the very estate and end which God had respect unto from the beginning, when he created the world, and had determined should be, and remaine for ever, to the everlasting praise and glory of his name, this was his rest, &c.

But I cease as touching this matter, referring all that hath bin said, to the wise, whose hearts are able to understand the wayes of the Highest.

Rev. 19. 6, 7, 8, 9.

And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of great thundrings, saying, Alleluia; for the Lord God omnipotent reigneth, let us bee glad and reioyce, and give honour unto him; for the marriage of the Lamb is come, and his wife hath made her selfe ready, and to her was granted that shee should be arrayed in cleane linnen, clean, and white, for the fine linnen is the righteousness of Saints: and he said to me, write, Blessed are they that are called to the marriage supper of the Lamb; and hee said unto mee, these are the true sayings of God.

Now because I have yet said nothing of the first day of the week, commonly called Sunday, or the Lords day, now observed by the

Churches of the Christian Gentils, I will therefore for some further satisfaction to those whom it may concerne, declare in briebe, what I apprehend thereof.

Of the observation of the first day  
of the weeke.

**T**HIS I say, that the first day of the week was not commanded of GOD, nor instituted by his Church, to bee kept for the Sabbath day, instead of the seventh day, neither morally, nor ceremonially, neither as the body; nor as a shadow, but it was taken up freely, as being a day held by the Church, very convenient to be observed for the assembling together of the Christian people, to come before the Lord to worship him, to pray unto him, to give him thanks for all his mercies, graces and benefits, to heare his Word; and partake of his Sacraments, to their spiritual communion, edification, and comfort in the Lord, and one with another to praise the Lord with Psalmes, to exhort and strengthen one another in the way of truth, and hope of things to come; to lay aside for the poore &c.

All which things Christians were, and are to doe, by the word of God; and times convenient were to bee appointed for the same, that



that so all things might be in order, and for the benefit of all, to the glory of God: and those Christians that make the best use of those times, to the same ends, are most to be approved, like *Mary* that sat down at *Christ's* feet to hear his word, while *Martha* was troubled about many things. *Mary* chose in her mind, that one good and necessary thing that never was, nor shall ever be taken from her, it was not the day or time that she regarded, neither did *Christ* blame *Martha* for her being troubled about many things, in respect thereof, but because she neglected the treasure of his Word the while, shee had not the love to it as her sister *Mary* had, therefore *Christ* told her, *One thing was necessary, Mary had chosen the better part, &c.*

Mar. 10. 41-42

Now whereas there be some who teach, that Christians are bound by the fourth commandment to observe the first day of the weeke, as the Jewes were thereby bound to observe the seventh, and that *Christ* and his Church hath brought it in, and hath instituted it for the Sabbath day, instead of the seventh day, they teach that which neither *Christ* nor any of his Apostles have left us the least testimony of, either by word or example in all the new Testament: but they would seeme to prove it only by conjectures, and probabilities, which prove nothing, but trouble the minds of the people, working in them a kind of devotion to the day, which God re-

requireth not of them to any day.

And whereas there be some that have not only so taught, but further, that for any man not to observe the day, to do such & such things therein as they prescribe and admit, may be lawfully left undone any other day without sinne; and to doe any such work or action in that day as they name and admit, may lawfully be done on any other day, and not sinne, are sins of as high a nature as Idolatry, Murder, Adultery, and such like; and that no man can bee a true Christian, that doth not so observe the day according to their rule.

This doctrine of theirs is no better then that which those false-teachers taught them of *Antioch*, which was condemned by the Church of *Ierusalem* for a doctrine that was never sound, but very erroneous, and a tempting of God, and a putting a yoke upon the Disciples necks, which neither they, nor their Fathers were able to beare. *Acts 15*. Neither is it any better then that which those other such like teachers taught them of *Galatia*, which Saint Paul affirmeth to be opposite to the Gospel, and to the liberty wherein Christ hath set us free; and that it is a bringing Christians into bondage againe, as in *Galla. 4: 9, 10. and 2, 3*.

For although Christians might in some cases observe the law of *Moses*, and those Sabbathes of dayes and moneths and times, and yeares,

yeares, and not be condemned nor judged as Sinners for the same, nor come into bondage thereby, as wee see plainly by the testimony of Iames, and the Elders of the Church, at Ierusalem, to Paul, in *Act. 21*. who said unto him, (he being now come to Ierusalem.) Thou seest Brother how many thousand of Iewes there are which believe, and they are all zealous of the Law, and they are informed of thee, that thou teachest all the Iewes which are among the Gentils, to forsake Moses, saying, that they ought not to circumcise their children, nor to walke after the customes, *verse 20, 21*. and then adviseth him, saying, what is this therefore, the multitude must needs come together, for they will heare that thou art come: doe therefore this that wee say unto thee, we have fauour men which have a vow on them, them take and purifie thy selfe with them, and be at charges with them, that they may shave their heads, and all may know that the things whereof they are informed concerning thee are nothing, but that thou thy selfe also walkest orderly, and keepest the law, *verse 22, 23, 24*. which thing the Apostle did, as we read, *verse 26*, and this was after that of the false teachers, condemned by the Church, in *Acts 15*, and after that counsell: And then afterward Paul also himselfe affirmed to the Iewes, & before Festus, to whom they had given in many accusations against him, that neither against the law, nor against the Temple, nor against Caesar had hee offended any thing at all, as in *Acts 25. ver. 7, 8*.

which appeareth plainly to be true, not only by his purifying himselfe in the Temple, and so observing the Law, but also by his circumcising of Timothy before this (and after the counsell in Acts 15.) because he would not offend the Iewes, as Acts 16. 3. So that Paul never taught the Iewes any where, that they ought not to circumcise their children, nor to keepe the law of Moses, but hee himselfe walked and testified otherwise, according also as in another place hee saith, for though I be free from all men, yet have I made my selfe servant unto all, that I might gaine the more: to the Iewes I became as a Iew, that I might gaine the Iew: To shew that are under the law, as under the law, that I might gaine them that are under the law: to them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gaine them that are without law, to the weak I became as weak, that I might gaine the weak: I am made all things to all men, that I might by all meanes save some. 1 Cor. 9. 19, 20, 21, 22. so that S. Paul, both to the Iewes, and to the Gentiles, and to the weak Christian, did conforme himselfe; and though he were free by Christ, yet became free (as he were) servant to all that he might gaine of all, some to Christ: not in any superstitious manner of action, Idolatry, or any unlawfull thing, forbidden by the Law of God, but only in things of themselves, lawfull and indifferent, which any Christian having knowledge might

might doe, yea, and ought rather than offend the weake, and for the good and salvation of others.

And, this doth the Apostle further confirme in another place, saying, One man believeth that hee may eat all things, another who is weake, eateth beards; one man esteemeth one day above another, another esteemeth every day alike, Rom. 14.

Now the Apostle judgeth neither of these, for eating, or not eating, for esteeming, or not esteeming one day above another; nay he rather judgeth and reproveth those that judge and offend one another in these things, as in verse 4. 10. 13. &c. charging him that hath knowledge to beare with the weake, and not to offend him with meate or drink, or any such thing, and he that is weake, who eateth beards, and esteemeth one day above another, he chargeth also not to iudge him that eateth all things, and esteemeth every day alike, but rather to know that God hath received, and instructed him.

Thus Christians might, and ought to walk as we see, for although Christ hath taken away the hard writing of Ordinances that was against us, and contrary to us, in respect of our sins, which are now forgiven us, and taken so out of the way, nailing it to the crosse, as S. Paul saith, Col. 2. 13, 14. &c. And hath also freed us from the Law which required the Iewes to circumcise their children, to abstaine from kinds of meate, and to observe yeares and

holy

holy dayes of feasts, and new Moones, and  
 Sabbath dayes of weekes; so that neither the  
 Christian Iewes, nor Gentils were now from  
 thenceforth bound unto them; nor to any  
 other such like Ordinances, which were as a  
*partition wall for a time to separate betweene the*  
*Iew and the Gentile;* and a shadow; as he saith, yet  
 did not Christ therefore enact another law a-  
 gainst the same, to bind them from it; that  
 they might not in any case, *abstain from meats,*  
*nor observe dayes, &c.* Nay, that were to bring  
 Christians into bondage on the other side;  
 but Christ left them free; so that they might,  
 yea, and ought; rather then offend *their weaker*  
*brethren;* that did not see their liberty; and for  
 the gaining others to salvation, whether Jews  
 or Gentils, or whomsoever, *abstain from meats,*  
*and observe dayes, and do; or not doe any thing*  
*not opposite to the Law of God, nor contrary*  
*to the Gospel of Jesus Christ;* according  
 as *S. Paul* saith, *I became all things unto all men,*  
*that I might by all meanes save some.*  
 Though I say this befo, that Christians might  
 thus observe the Law; and not be condemned  
 or judged as sinners for the same; nor come  
 into bondage thereby; contrary to the liberty  
 of the Gospel; and to the doctrine and de-  
 crees of the Church in *1549;* yet may not  
 the Law therefore bee brought in againe to  
 bind the conscience of any Christian to the  
 observation thereof; nor to any part thereof;  
 (I meane the shadow) or ceremoniall; *light*  
 miste



mistake me not) for this there is no warrant at all in the new Testament, neither are Christians so to observe it, especially now among us, (Gentiles by nature) though many of the Christian Jewes did, who needed not, if they had seene their liberty.

And for any man to teach or observe the same law, or any one part thereof, as of necessity to salvation, as that if he cannot be a true Christian, this is directly opposite to the Gospell, and to the doctrine and decrees of the Church in *Affir*, and to the law itselfe, which never intended any such thing, for if there be a necessity of one, there is a necessity of all, even of the morall law also, as *S. Paul* saith, *whosoever is circumcised is bound to keepe the whole law*, *Gal. 3. 10*. So is the case as touching the Sabbath day, if there be a necessity now of it, and the observation thereof to salvation, there is a necessity of all, and then who can be saved, so that this doctrine of the Sabbath, which some have very ignorantly (yet boldly) taught, and many very superstitiously, both in opinion and practice followed, is utterly false, and contrary, both to the law and Gospell, like unto the old leaven of the Pharisees, who sought righteousness by workes, God never gave the Law, nor any part thereof, to save any man thereby, for he knew that no man could keep it but Christ alone, who kept it for us, and made us free under the Law, so free us from under it,

that we might receive the adoption of Children through him; as it is written.

The first day of the weeke, which some so commonly (though unrightly) call the Sabbath day; (and would establish instead thereof) was (I say) taken up freely by the Church; and is to be observed as a free observation to the ends before mentioned, not by any commandment of God; or of Christ; yet not contrary, but agreeable to his word. And the Church and State may as freely, if they think it fit, take up and appoint other dayes more also to the same ends; and Christians are bound therein to obey; as also in all other things of the like nature, not contrary to the word of God.

And here I doe now wish and desire, that they who are so weake, as those before mentioned (for so I Judge of many of them, and no worse) that they would consider what the scriptures have spoken in these cases (as in all other needfull for us to understand) wherein Christians are free; and wherein they are bound, what they are to give unto God; and what unto Caesar, and to performe both with a willing mind, and as I wish to them, so I wish to all. Let every one that hath knowledge; and is strong, beare with the weake; let him not (though it be in his power) compell any of them against their conscience; nor offend them wherein their conscience is weake; and let the weake take heed, that they judge not the

strong,

Hereunto agree  
those before men-  
tioned, August.  
Tertullian, M.  
Tindale, D.  
Barnes, M. Frith  
in the harmony of  
confessions, D.  
Noel, M. Cal-  
vin, Musculus,  
Vrsinus, and  
many others.

strong, whom God hath received and taught: and  
as S. Paul that was strong, became weake to  
the weake, and though hee were free from all  
men, yet became servant to all men for the  
Gospels sake, that in might be free for the sa-  
ving of many: so let us doe, and in meeke-  
nesse and love, beare one with another, espe-  
cially in small matters of difference, and  
with mild reprooves and good admonitions,  
waite with patience, till God shall give us  
understanding: and as we are the children of the  
free woman, and not of the bond woman, let us stand  
fast in our liberty, wherein Christ hath made us free,  
and not be intangled againe with the Taskes of bon-  
dage, either in one kind or other; but being  
dead with Christ from the rudiments of the world,  
let not them no more in us, nor our  
conscience: let no man beguile us of  
our liberty: in austeritie, humilitie and worship-  
ping of men: Of the new Gods,  
made after the old fashion of the heathen,  
whom their Fathers knew not, neither the  
Beast, nor his image, nor any part thereof; for  
if we so doe, and receive his marke in our fore-  
heads, or in our hands, we shal surely drink of the  
wine of the wrath of God, which is poured out  
without mixture, into the cup of indignation, and  
shall be tormented with fire and brimstone in the  
presence of the holy Angels, and in the presence of  
the Lamb, and the smoake of our torments  
shall ascend for ever and ever: but otherwise  
if we overcome and get the victory over the

beast and his image, and over his marks &c. we shall have the Harps of God, and shall sing the song of Moses, the servant of God, and the song of the lambe, and receive Crownes and Palmes.

Now unto him that is able to keepe us from falling, and to present us faultlesse before the presence of his glory with exceeding joy: to the only wise God, and our Saviour, be glory and Maiesty, dominion and power, now and for ever.

Amen.

*Ammon*  
*Cyprian's father*  
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